

THE EXPOSITORY TIMES.

Notes of Recent Exposition.

THE CONSTRUCTIVE QUARTERLY is a new 'Journal of the Faith, Work, and Thought of Christendom.' It is published at the Oxford University Press (3s. net). The editor is Mr. Silas MCBEE; and there is an Editorial Board in America, in Germany, in Russia, in Great Britain, and in India. The second number, issued in June, opens with an article by Professor James DENNEY on 'The Constructive Task of Protestantism.'

Protestantism, says Professor DENNEY, is always critical and always constructive. It is always critical. The principle of criticism is innate in it and inseparable from it. Its own constructions, whether they be speculative or practical, systems of theology or of Church order and government, are permanently subject to criticism. The process never ceases. Protestantism constructs nothing which it cannot and does not disintegrate and reconstruct. The interpretations of its faith which it gives are subject to incessant revision: the intellectual and moral structures which it rears for its own habitation—its creeds and confessions, its churches and institutes—can never win an authority which enables them to defy the spirit which has produced them. The system of thought and things which Protestantism is engaged in building is a system which is perpetually being renewed in all its parts.

It is always constructive, as well as always critical. At the present moment three subjects demand reconstruction—the doctrine of Christ, the doctrine of the Church, and the relation between nature and the supernatural.

First, we need to construct or to reconstruct our doctrine of Christ. 'It is not saying too much to say that at the present moment no Church has a living and adequate doctrine of Christ.' It is the subject upon which the early Church spent its strength. But the decisions it reached are out of date. It is useless to name Nicæa and Chalcedon in the present distress. With the categories of 'substance,' 'hypostasis,' and 'persona' the mind will not work any longer. They do not enable us to make known, either to ourselves or to others, the Christ in whom we believe. We must simply set them aside. But when we set them aside, what are we to do?

We are to return to the New Testament, says Dr. DENNEY. We are to return to the New Testament and see what Christ is represented as doing there. But did not the Reformers do that? Is it not their peculiar glory that they went back over all the mountains of tradition to the Scriptures of the New Testament? It is. But not to construct a doctrine of Christ. Their interest lay elsewhere. What they felt the need of was recon-

ciliation with God. They found the reconciliation in the Cross of Christ. But they did not remain at the Cross. From the Cross they passed at once to the reconciliation with God which the Cross effected. The Person of Christ was not their chief concern. The work of Christ was not of chief interest because of what it revealed about Christ, but because of what it effected between us and God.

Our need is a doctrine of the Person of Christ. And so we consider the work that He did and the words that He spoke in order to understand what He was and is. Now there are two expressions, both of which Christ used of Himself, that are especially relevant. The one is 'the Son'; the other is 'the Son of Man.'

'The Son' is important at present because our search has been for the Father. And in seeking the Father we have overlooked the Son. 'An immense mass of what passes at present for Christian theology,' says Professor DENNEY, 'is, when reduced to its simplest terms, an attempt to do what St. John pronounces impossible—namely, to have the Father while refusing the Son, or to go to the Father behind the Son's back.' But God is Father, first of all because Christ is Son; and He is Father to us because of what Christ has done for us and is to us. 'We are Christ's debtors for the new relation to God in virtue of which we cry, Abba, Father.'

'The Son of Man' is also important. The relation of this title is to the Kingdom of God. As the Son is to the Father, so is the Son of Man to the Kingdom. And just as it is impossible to have the Father without the Son, so it is impossible to have the Kingdom of God without the Son of Man. For the Kingdom of God is not a Utopia, into which you may gather your dreams of bliss and I may gather mine. It is the state of things which is realized, not when our dreams come true, but when the Son of Man comes. Let the Coming of the Son of Man be now or in the

future, or let it be both, the Kingdom of God is realized when Jesus establishes a universal and final ascendancy in the life of man.

The value of these two titles for a doctrine of Christ lies in this. The doctrine of the Fatherhood of God is supposed to be the great discovery of our time, but it is through the Son, and only through the Son, that we reach the Father. We must therefore know what 'the Son' means before we can know what is the meaning of 'the Father.' And we must in like manner understand what the 'Son of Man' is before we can understand the final and blessed relation of man to man. For the Kingdom of God is not meat and drink, it is righteousness and peace and joy in the Holy Ghost—who proceedeth from the Father and the Son.

The second doctrine which demands reconstruction is the doctrine of the Church. The Protestant doctrine of the Church has suffered from the application of a wrong ideal. That ideal is the Roman Catholic doctrine. To a Roman Catholic the doctrine of the Church determines every other doctrine. If he is right about the Church, he cannot be wrong about anything else. If he is wrong about the Church, he cannot do right about anything else. That is not the Protestant ideal of the Church, and must never be made the test of the Protestant doctrine. Such a position is for Protestantism impossible. In the last resort, says Dr. DENNEY, 'Christ and faith are for the Protestant higher categories than Church, and he is not slow to criticise all existing Churches through them.'

The idea of what the Church is, and where is its place, being so frequently misunderstood, it is not surprising that 'to a large extent the Church has been discredited, or that to a still larger extent people are puzzled and at fault about it.' 'It is rare,' says Professor DENNEY, 'to find a Protestant enthusiastic about his Church.' Let us recover the doctrine of the Church. Let us reconstruct

it, not from the point of view of dogma, or of constitution and order, but of faith. Let us assign it a place in Christian life and a function, and men will again believe in it and become enthusiastic about it. Now, it is not in obedience to any commandment, but yielding to a natural instinct more potent than any external law, that Christians gather together in the name of Jesus. This name is a magnet which brings them with one accord into one place, and when they are so brought the Church is constituted by their common relation to their Lord.

The Church, thus constituted, serves two functions. Its primary function is worship—the adoring confession of the name of Jesus, and of the Father who has been revealed to us through Him. With worship is combined witness—the declaration to others of what God has done for men in Christ. This is the only thing which is properly called preaching the gospel, and where the Church lapses from it into an instrument for general educative and ethical ends, it forfeits its right to exist. With the worship which looks Godward, and the witness which is directed to the world, there is inevitably interwoven the action and reaction of Christians on each other. This ought to work out as a perpetual process of mutual encouragement and mutual discipline. The common faith should steady the perplexed or troubled faith of individuals, the common conscience should reinforce and vivify the individual conscience which under the pressure or the seductions of the world is growing lax about the Christian ideal. All this implies to some extent common intellectual forms, common forms of order and of discipline—to put it so, common laws; but the forms and laws must always be secondary and subject to revision in the light of faith; there can be no such thing in any historical Church as divine statutes which simply and authoritatively bind the conscience of all generations, yet are applied and administered by mortal men.

The Roman Catholic is not the only erroneous ideal that is set up for the Church. The social reformer often has an ideal of his own from which he criticises the actual existing Church. 'Even loyal members of the Church may be in need of enlightenment on this point. They are interested in various good causes, economical, social, political, and what not; and because the Church in some sense must be interested in all good causes, they would like to see it taking a more active part with them. They are eager to take it by force, and enlist it under their banner, as the multitudes would have taken Jesus by force and made Him a King; and when it is slow to move they are apt to denounce it as indifferent to evil and hostile to progress. What needs to be made plain is that while there are many cases in which the Church, and, let us say for illustration, the State, or trades unions, or political societies, may have the same ethical ends in view, the Church is not at liberty, as a spiritual society, to use all the means in pursuing these ends which are appropriate and legitimate for others.'

Dr. DENNEY takes temperance legislation as an example. Temperance is a great moral interest, but it does not follow, he says, that the Church should directly promote any particular piece of temperance legislation, such as a high licence law, an abolition law, a local option law, or whatever it may be. It has its own motives and weapons for fighting intemperance, and it does not gain strength, it only loses the consciousness of what it is, when it snatches at the weapons of the State, and tries to wield them instead of its own.

The confusion between the function of the Church and the function of the State has much to do, Dr. DENNEY holds, with the neglect of Christian education. Christian education is the one great task which Protestantism has conspicuously neglected, and with the most deplorable results. 'In modern communities,' he says, 'education is the business of the State, but State education is inevitably determined by State ends.

It neither is, nor can be, nor ever will be, Christian education, and the passive surrender of education by the Church is simply suicidal. Catholics are abundantly right when they emphasize the importance of the religious atmosphere, and maintain that Christianity can only be communicated by Christians; and until the Protestant churches recognize that faith is social, that it is the conviction and inspiration of a community which its immature members must breathe as continually and unconsciously as they do the air which fills their lungs, Protestant Christianity will suffer from a congenital weakness. A doctrine of the Church is wanted which, while it will secure the freedom of the spirit in all its relations to Christ, will recognize the fact that faith has to be naturalized—not indeed in the world, which is impossible, but in the Christian home and the Christian Church, and that to educate its children into the freedom and fulness of faith is a primary and inalienable duty of the Church itself.

The last doctrine that calls for reconstruction is the doctrine of the Supernatural. Efforts have been made of late to get rid of the distinction between natural and supernatural. 'Much ingenuity has been spent in trying to melt the terms down and make them run into each other.' And Dr. DENNEY is not altogether out of sympathy with these attempts. But meantime science, in its usual meaning, has no explanation to give of Jesus, the forgiveness of sin, or the life everlasting. And as these are facts to us, as real as any physical fact, we need some term to cover them.

It is generally known that there is at the present time a cleavage in Judaism which is causing considerable searching of heart. There are now in Judaism Liberals, and there are Traditionalists. What is the difference between them? That question is answered clearly and conveniently in an address by the Rev. I. I. MATTUCK, which is published in *The Jewish Chronicle* for June 13.

'The Traditionalist in Judaism,' says Mr. MATTUCK, 'accepts the Jewish tradition as absolutely authoritative for his religious life. Whatever conceptions it offers about God and the universe are for him the absolute and complete truth.' Now the Jewish tradition is that 'God spoke to a man, Moses, dictating to him words, some of which he was told to write, others to transmit by word of mouth, and in this revelation are all the laws that ever were or ever will be given by God. Through Moses and the prophets God revealed full knowledge of Himself, His truth, and His laws. He has spoken never since.'

The Liberal believes in a continuous and progressive revelation. God has not spoken once and remained silent ever since, but God speaks to man constantly. God speaks not to one set of men or to one age, but to all men and all ages. His voice is never silent. His light did not flash once or twice or thrice, but is constantly streaming from Him, into the hearts and souls and the minds of men. The purpose of this continuous revelation is to convey to man an ever fuller knowledge of truth and of righteousness, and an ever clearer conception of God and of His laws, to help humanity to struggle upward that the beast in it may die and its divine powers grow in strength until they triumph, and to lead every man to evolve a holier personality and to live a more righteous life.

This difference seems to Mr. MATTUCK to be fundamental. He thinks it may be 'prompted by temperamental causes.' There are those who, when looking at the life of the universe, fix their eyes upon the static forces in it; there are others who see most clearly the dynamic forces. Some like to think that the universe is already established in perfection upon some lofty summit. Others, again, rather believe in the existence of forces leading the universe, the human race, upwards towards a summit perfection, which, with our soul's eye we can but dimly see, but which no man and no age has known. The full knowledge of it

exists only with God. The belief in a fixed revelation suits the former, while the belief in a progressive revelation agrees better with the intellectual and spiritual life of the latter.

Mr. MATTUCK himself is a Liberal. To him the Jewish traditions simply contain the expressions of the truth and righteousness revealed to past generations of Jews. 'The institutions of tradition are the crystallisations of the religious experiences of the generations that have preceded us. It follows upon our belief in progressive revelation that this experience could not have been final, and the knowledge of truth here evidenced could not be complete. New light has come to us in every age through the labours and achievements of natural philosophers, scientists, and historians. They carry us a little further toward our goal, taking us from the place where tradition leaves us. We do not, however, discard those expressions of the religious experience of the past as useless or worthless. We reverence them, we even love them. We take them into our hearts, but, above all, we use them. We brush aside nothing carelessly, we despise nothing that has been of spiritual value to any generation of men, but we think about all things; we would consider and test the value of all religious ideas and institutions. The spirit that impelled and filled this tradition came from God, and though it does not reveal the fulness and completeness of that spirit (for when has man been able to speak of God except in halting and inadequate words?), we yet value it and give thanks for it. While, however, we thus use tradition for instruction in the spirit of God, and for some infusion of it within ourselves, we cannot accept it as a final expression of that spirit and as authoritatively binding upon us. This, then, is our attitude, reverence and love for traditional institutions with freedom in the use of them. We would use them where we can for our spiritual life, recognizing the incompleteness of the revelation embodied, and hoping for its gradual completion.'

Now this attitude affects Judaism both in its ideas and in its institutions.

First, it affects the ideas or what we call the theology of Judaism. The theology of Judaism, it is true, has never been compressed into a creed. Various Jewish teachers have attempted to formulate the dogmatic principles of Judaism, yet not one of these catalogues has been universally accepted. The thirteen articles of faith, formulated by Maimonides, have for many reasons become a sort of popular formula. But the absence of any synodic decree as to what the principles of Judaism are, has left Jews in a measure free to think for themselves. There are, however, some ideas about God and the Bible definitely fixed in Jewish tradition, so that he who accepts this tradition must accept those ideas as true. The aim of Liberal Judaism in regard to all the ideas that form the spiritual essence of the Jewish tradition is to express the spirit of them in the terms of modern thought, and to supplement them in accordance with the later revelation that has come to us through many sources, and with the revelation which, we believe, comes to each one of us still.

Accordingly the Liberal in Judaism no longer hopes for the personal Messiah who will lead Israel back to Palestine. He may hope for the advent of the Messianic age; but he believes that it will be brought about by God's redeeming power working through all men. The Liberal does not believe in the resurrection of the body. He is satisfied to know that life is eternal and the soul immortal.

The new Liberalism affects also the laws and institutions of Judaism. And that is a more serious matter for Judaism. For the Jews have laid much more stress upon institutions than upon ideals or ideas. 'There is a notion,' says Mr. MATTUCK, 'that a Jew may believe almost anything he likes, but so long as he observes certain things in practice he is fulfilling his Jewish obligation.'

The Liberal Jews do not wish to sweep away all institutions, but 'we find,' says Mr. MATTUCK, 'that some of them have for us lost all meaning; others embody ideas which we cannot accept. We are, therefore, constrained to abrogate some and to modify others. In whatever we do, the needs of the spiritual life are consulted. We abrogate, modify, or add ceremonies as the religious experience of our age, touched by our individual experience (both are impelled and directed largely by tradition), dictate.'

Is this not a religion of mere convenience? The charge has been made. Mr. MATTUCK answers: 'If it is easy to exercise all the faculties of mind and heart and life itself in the development of one's own faith, then ours is a convenient religion; but let no one judge us until he has tried to find for himself a spiritually satisfying conception of God and life.'

And he ends with this brave utterance: 'It is because we have faith in our Judaism and would allow full play to its spirit that we would free it from what to us are meaningless encumbrances. Our teachers of old have warned us not to make the fence greater than that which it is to guard, lest it fall and destroy the plants. The spirit is the essential. The greatness of the Jewish tradition is in its spiritual ideals. Our fathers' devotion to God, their burning passion for righteousness, their love of purity in home and in life, their indomitable hope for the triumph of right and the final establishment of an eternal peace—these and the memory of those who lived for these ideals, who strove with their life to realise them, and who died for them triumphantly—they are our Jewish tradition. Institutions are valuable only when they help us to feel deeply the spirit of our fathers. But ideals are greater than all institutions. Let us unto them give the devotion and the love of our hearts and the work of our hands. Established in the spirit, they will ever live, for the spirit is eternal.'

Mr. Arthur C. BENSON has contributed to the *Church Family Newspaper* for 13th June, an article on Balaam. He is astonished at 'the disgrace or dishonour' which has fallen upon Balaam. It is undeserved. To Mr. BENSON, reading the story 'with older eyes,' Balaam seems 'one of the finest, most radiant, most heroic characters of the Old Testament.' Next to the story of Joseph, there is none of the old Patriarchal tales that is more heart-stirring. It is one of the great stories of the world.

To Mr. BENSON's mind Balaam is better than the best of the Old World heroes. For there is no cunning in him. There is no power of accommodation to circumstances. The hero of the old tales was not only the man of strength and courage and vigour, but also of facile inventiveness, of a resource which was by no means always straightforward. Odysseus is, on the very first mention of him, the man of many devices. 'It is almost disconcerting,' says Mr. BENSON, 'to see in the Odyssey, how Odysseus is praised, not only for being brave and spirited, but also for displaying a most adaptable ingenuity, a readiness to deceive and beguile when occasion arises.' For it was necessary for the heroic character in those days always to come out on the top, by fair means if possible; if not, then by subtlety and acuteness.

Opinion now is different. Even in the case of Jacob, Mr. BENSON thinks that our estimate is different from that of Jacob's own time. It is different even from that of the historian of Jacob's artifice. 'The device by which Jacob acquired Esau's blessing, by deliberately trading on his father's infirmities, was not necessarily viewed with the same shrinking with which we view it now. Such conduct had the merit of ingenuity, of achieving its end, and though it is not wholly approved by the writer who recorded it, it is not regarded with entire shame and disapproval. Jacob is penalized indeed for his guile, but he does not lose his blessing.'

But Balaam, as Mr. BENSON now understands him, is above all this. When the messengers of Balak arrive at his home, he goes to consult God. Having learned God's will, he says that he can do nothing, and dismisses the messengers. A second embassy is sent. Greater rewards are offered. Mr. BENSON admits that Balaam 'speaks with a certain relish of the wealth offered,' and that possibly he made a mistake in not being content with the answer which God had already given him. If he made that mistake, he suffered for it. And he did not deserve the disgrace that now attaches to his name.

Having consulted God a second time, he is told to go. Then comes the episode of the ass. Balaam is angry but straightforward. He acknowledges that his ass has served him well. He is wholly overcome at the sight of the angel, and declares himself ready to return. There is always a certain majesty in whatever he says or does. Even to the angel, however respectful, he speaks his mind. And when he is told to go forward, he goes in the determination that what God gives him to speak that will he speak and that only, whatever the consequences may be. And he keeps his word.

Balak is soon in despair. He had sent for Balaam to curse Israel, and Balaam blesses them altogether. He entreats the unflinching prophet to leave the matter alone. 'Neither curse them at all, nor bless them at all.' Then comes the last attempt. With the ampler blessing, the anger of Balak breaks out. But Balaam is utterly unmoved: 'What the Lord saith, that will I speak.' And then follows the greatest blessing of all: 'I shall see Him, but not now: I shall behold Him, but not nigh: there shall come a Star out of Jacob, and a Sceptre shall rise out of Israel, and shall smite the corners of Moab, and destroy all the children of Sheth.' Balak has his answer at last.

And thus they part for ever, the undismayed prophet and the despairing king. And then

comes the dark sequel; how Phinehas went out of the host with the twelve thousand warriors; and the five kings of Midian were slain, and Balaam also fell before the sword, the man 'whose eyes were open, which heard the words of God and knew the knowledge of the Most High.'

From first to last Mr. BENSON sees nothing but fearless rectitude and great dignity. 'The words, "While I meet the Lord yonder," have a magnificent fearlessness about them which seems to me unsurpassed for dignity in the Old Testament.' Did he err in consulting God that second time before he left his home? The doom is not delayed. 'Even when the blessing comes from his lips again and again, we may think that he read in it his own death-warrant:

As some bold seer in a trance,
Seeing all his own mischance.

And yet he shows no blenching or craven fears. God, whom he meets yonder, whose knowledge he knows, will do His awful will.'

Then Mr. BENSON follows Balaam back to his own home—some lonely hill farm—to wait the coming of the hosts of Israel which he had blessed, and his own death at their hand. 'One cannot think of him as doubting any longer; he thought no more of his enchantments, but turned his face towards the wilderness. The magical rites that he had practised, by which he had gained wealth and renown, they were useless now. Disgrace and failure were behind him, and death before him. Perhaps the reaction had come, and the passion of the great vision had died down in his mind. But I am sure of this, that Balaam did not meet his death with any craven fear. In the days that intervened, he went to and fro perhaps, performing his tasks mechanically enough, saying farewell to the hills he loved, and to the grey stone-piled house upon the upland, where he had lived his life and where he had been joyful and strong; perhaps he heard the horns of battle blow beneath, and the tumult of the fight. Perhaps he

even saw from the mountain ridges the onset and the victory; and then at last, when the day dawns, and the chosen warriors of Israel come sweeping over the hill and hem him round, I believe that he bore himself nobly; though I cannot think of

him as raising hand or weapon against the host whose oncoming he had so greatly blessed. I think of him as coming out unarmed and majestic to meet the last stroke, and dying as he had lived, undismayed.'

Inscribed Hebrew Weights from Palestine.

BY PROFESSOR A. R. S. KENNEDY, D.D., UNIVERSITY OF EDINBURGH.

THE publication by Professor Macalister, in his great work, *The Excavation of Gezer* (abbreviation *E.G.*), of a unique catalogue of weights, some twelve score in all, suggests that the time has come for a fresh examination of the whole subject of the weight-standards of Palestine in Old Testament times. This renewed study of the material seems all the more necessary, since it does not appear, to the present writer at least, that the learned and versatile excavator has been altogether successful in his admittedly tentative identification of the various standards represented by the Gezer weights.

These, he suggests, are seven in number, indicated by letters of the Greek alphabet from *a* to *ζ* (see *E.G.* ii. 287 ff.* and the summary, p. 292). The most serious objection to Mr. Macalister's scheme is the unnecessary multiplication of standards. Thus his standards *a* and *δ* are really one and the same, the heavy and light forms of the Babylonian shekel of the so-called 'royal' standard (for which see the arts. MONEY in Hastings' *D.B.* iii. 419, and WEIGHTS AND MEASURES, *D.B.* iv. 902 f.). The same applies to his standards *β* and *Χ*, explained below. It is also impossible to admit the 'Phœnician silver shekel of 14.9 g' (230 grs.)¹ as a standard *γ* distinct from *ε*, 'the Hebrew shekel, 14.55 g' (224 grs.).

On the other hand, one or two important weight-standards have been overlooked, as I shall try to show. Further, any identification of ancient weights that brings out results showing 11, 13, and 17 units is open to the gravest suspicion.

It is not my intention to attempt a re-allocation

of the Gezer weights to their respective standards, but only to justify in part the criticism here passed on their identification in the official publication, and more especially to discuss the *inscribed* weights recovered in recent years from Gezer and other parts of Palestine. Has not Professor Macalister said of his own efforts in this department of metrology—'that this bewildering subject is exhausted here cannot be claimed'?

I. THE PHŒNICIAN STANDARD.

The best attested of all the weight-standards of Palestine is, of course, the Phœnician with its shekel unit of 224 grs. (14.5 g). That this was also the national Hebrew silver standard is beyond dispute. The Phœnician shekel, and no other, was 'the shekel of the sanctuary,' or 'sacred shekel,' of the priestly legislation (see *D.B.* iii. 422). The effective weight of the Phœnician shekel or tetradrachm varied considerably in different places and at different times. The best coins of the Phœnician cities yield an average shekel of about 220 grs. (14.25 g), with a maximum of 224. The same may be said of the famous Jewish shekels and half-shekels. Professor Flinders Petrie estimates the average of the long series of tetradrachms issued by the Ptolemies of Egypt on this standard at 218 grs. (*Encyc. Brit.*,¹¹ art. WEIGHTS AND MEASURES).

On the other hand, when Darius introduced his gold coinage on the higher or 'royal' standard, with a shekel of 260 grs., as compared with the ordinary shekel of 252, the Phœnician silver shekel—15 of which were equivalent to 2 gold darics of 130 grs. each, on the ratio of gold to silver of 40 : 3—rose at Aradus, in Cyprus and elsewhere, to 230 grs. (14.9 g). Two of the Jerusalem weights published by Sir Chas. Warren (*P.E.F.St.* 1870,

¹ In this paper *g* in italics will be used to denote grammes, in terms of which all the Gezer weights are expressed, while grs. will signify grains. A gramme contains 15.43 grains; 7 g = 108 grs. A 'French penny' (10 centimes) weighs 10 g.

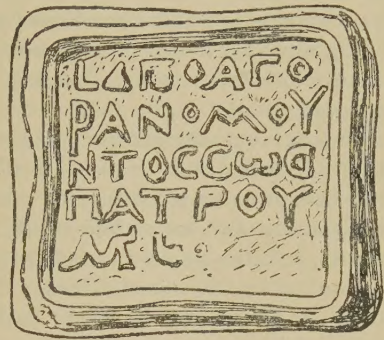
330; 1906, 266 ff.), of 5698 and 5674 grs. respectively, appear to be half-minas, yielding a shekel of 226–227 grs.

We thus obtain for this standard a range of values from 218 to 230 grs. for good and honest weights, with a considerable margin on either side for imperfect and fraudulent specimens. Inasmuch, therefore, as any weight yielding a unit from, say, 210 to 235 grs. may belong to this standard, it follows, as has been already pointed out, that it was unnecessary to postulate two different standards, γ and ϵ , as Mr. Macalister has done, the former based on a shekel of 230 grs., the latter on one of 224 grs.

A large proportion of the Gezer uninscribed weights, from $\frac{1}{4}$ and $\frac{1}{2}$ shekel upwards, belongs, as we should expect, to the Phœnician standard. Of 61 weights found by Dr. Bliss at Tell el-Hesi (Lachish), no less than 27, or 44 per cent., with a mean value of 217 grs., have been assigned by Professor Flinders Petrie to this system (*P.E.F.St.* 1892, 114). By far the largest weight found at Megiddo weighed 2775 g (6 lb. 2 oz.), evidently four somewhat light Phœnician minas, otherwise 200 shekels of 13·87 g, or 214 grs.

To the same standard belongs the only example known to me of a Hebrew weight of the highest denomination, the talent. It is a cylindrical stone weight of 42,533 g,¹ about 93½ lb., with a Hebrew inscription, and was found in Jerusalem in 1891. The corresponding shekel ($\frac{1}{3000}$) is one of 14·18 g, or 218·8 grs., the average weight of the tetradrachms coined at Tyre in our Lord's day, a fact which shows the remarkable stability, notwithstanding the fluctuations above referred to, of this standard in Palestine. Besides the interest attaching to these Phœnician tetradrachms as the shekels in terms of which the sacred dues were estimated and paid in the days of the second temple, it may be recalled that one of them was the stater or 'piece of money' (R.V. 'shekel') found by St. Peter in the fish's mouth (Mt 17²⁷), and that the 'thirty pieces of silver' paid over to Judas Iscariot from the Temple treasury (26¹⁵) were almost certainly contemporary Tyrian tetradrachms (see *D.B.* iii. 428^b).

II. THE GEZER MARKET WEIGHT.



Perhaps the most interesting weight in Professor Macalister's collection, and certainly the weight which has the most to say for itself, is one that may be best described as the Gezer market weight. It is a square-shaped leaden disc, weighing 319 g, say 11½ oz., and is inscribed 'Λ** ΑΓΟΡΑΝΟΜΟΥΝΤΟΙΣΩΣΙΠΑΤΡΟΥ Μ' (*E.G.* ii. 286, with illustration, fig. 436). It is entered by its finder as 'a light mina' (p. 292) on the ζ or nezebh standard (see below, sect. vi.). Unfortunately Mr. Macalister has failed to note the sign for $\frac{1}{2}$ which clearly follows Μ at the end of the inscription. The asterisks represent two doubtful letters which, as they denote the unit and the ten of a date, can from their outline be only ΔΠ or ΛΓ. The former seems the more probable reading, and accordingly I translate the legend thus: 'Year 84, Sosipater being Controller of the Market: $\frac{1}{2}$ Mina.' A similar square leaden weight, found near Gaza, with the inscription, 'Year 164, Dikaios being Controller of the Market,' was described by M. Clermont-Ganneau in *P.E.F.St.* 1893, 305 f. Contemporary with these, although undated, is the market weight from Tell Sandahannah, which will meet us at a later stage (sect. ix.). The 'year 84' can hardly be other than the year 84 of the Seleucid era, i.e. B.C. 229–228.

In Sosipater's half-mina, then, we have an official weight of the city of Gezer, one of a well-known series of Greek weights issued under the authority of the city officials known as the Agoranomoi. In the Greek cities the office of Agoranomos, or Controller of the market, was one of great dignity and considerable emoluments. From 2 Mac 3⁴, according to the better reading (ἀγορανομίας for παρανομίας), it appears that a dispute regarding this lucrative office in Jerusalem

¹ Art. TALENT in Vigouroux, *Dict. de la Bible*, with a reference to the *Rev. Biblique*, 1892, 416–432. The inscription has been read as 'Weight of King David, 3000 shekels'!! (H. Loewe, *Jewish Chronicle*, August 16, 1912, with illustration of the stone and inscription—undecipherable?).

was one of the contributing causes of the Macbean revolt. We know also that 'the spendthrift adventurer,' who afterwards became King Agrippa I. (Ac 12¹. 20^{ff.}), was glad to accept the controllership of the market of the recently founded city of Tiberias (Josephus, *Ant.* xviii. vi. 2).

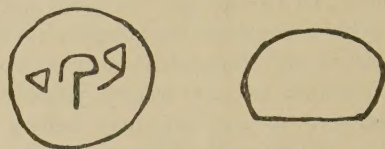
The Controller was charged not only with the preservation of order, the inspection of goods offered for sale and the regulation of prices, but with the inspection and attestation of all weights and measures, and the punishment of those found in possession of fraudulent standards. The inscription on the Gezer market weight is therefore a guarantee of its accuracy. Its value of close upon 5000 grs. ($\frac{2}{3}$ lb. avoird.) reveals the standard known as the Aeginetan, from the circumstance that the earliest silver coins of Europe, those of the island of Aegina, were struck on this standard. It is now known, however, that from time immemorial weights on this standard with a mina of 10,000 grs. or over, and a drachm of 100 grs., were in use round the whole eastern seaboard of the Mediterranean, including Egypt and Cyprus. Although displaced at Athens as the monetary standard by Solon (see below, sect. ix.), it remained the ordinary standard of commerce not only in Greece, but throughout the Near East.

The Gezer market weight, then, is the half of the Greek commercial mina of 638g ($1\frac{2}{3}$ lb.), of which the drachm is 638g, say 99 grs. It is natural to expect that among the uninscribed weights from Gezer lower denominations of this standard would be found, and such is the case, although unfortunately Mr. Macalister has failed to recognize it. Of the weights from Tell el-Hesi, Flinders Petrie has assigned about 30 per cent. to the Aeginetan system (*P.E.F.St.* 1892, 114). Of those recovered by the Germans from the site of the ancient Megiddo, several may also be confidently referred to the same standard as the Gezer market weight; such is the series weighing 9.50, 19, and 38g (Schuhmacher, *Tell el-Mutesellim*, 104), and representing $1\frac{1}{2}$, 3, and 6 Aeginetan drachms.

Sosipater's weight, finally, along with those of Gaza and Sandahannah, gives us an interesting glimpse of the municipal organization of the towns of Palestine in the third and second centuries before our era, and of the ever-widening influence of Hellenism. The Jews followed, to some extent at least, the Greek model, for Jerusalem, as we have seen, and other Jewish cities also had their

שקן רב, or Market-Controller (Krauss, *Talmud-Archäologie*, ii. 373).

III. THE INSCRIBED בֶּקָא (BEKA') WEIGHTS.



Tracing of Inscription on Beka' Weight from Jerusalem.
(From *Z.D.P.V.* xxix. 94.)

To the same period—the Persian and Hellenistic—of the history of Gezer as Sosipater's half-mina belongs a small stone weight of 6.11g (94.3 grs.), having inscribed on the top the word בֶּקָא (beka')—see *E.G.* ii. 285, fig. 430, *P.E.F.St.* 1904, 210f. Two other weights similarly inscribed have been published in recent years, one of 5.87g, or 90.58 grs. (*P.E.F.St.* 1904, 279), the other of 6.65g, or 102.7 grs., described and figured by Professor Dalman in the *Zeitschrift d. deutschen Palästina-Vereins*, xxix. (1906), 93f. All three are of the same dome-shaped type. Since their average weight is close on 96 grs., there need be no hesitation in recognizing in these beka' weights three drachms of the Aeginetan or Attic commercial standard discussed in the foregoing section. Their average weight is too low for them to be 'light or worn beka's [*i.e.* half-shekels], of the Phoenician standard,' as Dr. Driver has suggested (*Comm. on Exodus*, 394).

Mr. E. J. Pilcher, who has recently examined the whole subject of the 'Weights of Ancient Palestine' in *P.E.F.St.*, 1912 (cf. his shorter treatment in the *Proceedings of the Soc. of Bibl. Archaeology*, xxxiv. (1912) 114 ff.), deliberately rejects the natural identification with the Aeginetan standard on the ground that 'it is difficult to see how a Greek standard could have penetrated into Palestine—at any rate before the time of Alexander' (*P.E.F.St.* 1912, 188). But, as has been already pointed out, this standard is not exclusively Greek; indeed, it is probably found in Egypt as early as the time of Khufu, the builder of the great pyramid (Hultsch, Petrie). Mr. Pilcher then proceeds in a somewhat violent manner to give בֶּקָא the sense of 'two-thirds,' viz. of the Egyptian ket of 140–146 grs. (*P.S.B.A.* xxxiv. 116 f.).

Now, although it is true in the abstract that 'the root בֶּקָא could be a division of any kind, and need

not be limited to a half,' it is impossible to set aside the express testimony of Ex 38²⁶, that שֶׁקֶל denotes 'half a shekel' (cf. Gn 24²², the only other occurrence in O.T.), or, as the LXX translators render the passage, 'one drachm per head, the half of a shekel.'¹ The three inscribed beka's, therefore, are drachms, consequently each one half of the stater or shekel of the same standard as the Gezer market-weight. From this it follows that Mr. Macalister, like Dr. Driver, is mistaken in

¹ The shekel here is expressly defined as 'the shekel of the sanctuary,' i.e. the native Phœnician and old Hebrew shekel of 220-224 grs. (*D.B.* iii. 422), but the equation שֶׁקֶל = δραχμή remains.

identifying his beka' standard (ε) with 'the Hebrew shekel of 224 grs.' On the other hand, he is doubtless justified in assigning a number of the ordinary uninscribed Gezer weights, from half a drachm upwards, to the same standard as the beka' weights. One weight in particular, 'marked with five strokes' and weighing 64.47 g, is clearly five staters or shekels, 25 of which make up Sospater's half-mina. The Aeginetan standard, therefore, must henceforth find a place in any future presentation of the weights and weight-standards of Palestine in Old Testament times. (For another weight of this standard see sect. vii. to follow.)

(*To be continued.*)

The Great Text Commentary.

THE GREAT TEXTS OF THE PSALMS.

PSALM XXXI. 15.

My times are in thy hand.

It is an ancient opinion, that this Psalm was written by David immediately after an experience of special peril from Saul's enmity, and his deliverance therefrom. The men of Ziph had brought the vindictive but unhappy monarch down to their neighbourhood by information that David and his men 'hid themselves' near them, 'within strongholds in the woods.' He was in sufficient force to surround the son of Jesse, and 'search him out throughout all the thousands of Judah.' The peril was so imminent that we read: 'And Saul went on this side of the mountain, and David and his men on that side of the mountain: and David made haste to get away for fear of Saul; for Saul and his men compassed David and his men round about to take them.' At this juncture, when, as we read in the Psalms, his life was spent with grief, and his years with sighing, his strength failed because of his trouble, and his bones were wasted; he was a reproach to his enemies, and a burden to his associates;—at this juncture, when there seemed an end of hope, and he felt that he would assuredly be caught in the snare laid for him, we read: 'But there came a messenger unto Saul, saying, Haste thee, and come; for the Philistines have invaded the land. Wherefore Saul returned from pursuing after David, and went against the Philis-

tines.' Amid such scenes of terror, of rushing to and fro, and of deliverance, how sustaining the assurance: 'My times are in thy hand.'

Two distinct lines of thought are suggested by the words 'my times' and 'thy hand,' and we shall consider the text under the headings—

- I. The Times that make up our Life.
- II. The Hand that controls our Times.

I.

THE TIMES THAT MAKE UP OUR LIFE.

The Psalmist does not merely mean by 'times' the succession of moments, he wishes to emphasize the view that these are epochs, sections of 'time,' each with its definite characteristics and its special opportunities, unlike the rest that lie on either side of it. Each life is made up of a series, not merely of successive moments, but of well-marked epochs, each of which has its own character, its own responsibilities, its own opportunities, in each of which there is some special work to be done, some grace to be cultivated, some lesson to be learned, some sacrifice to be made; and if it is let slip it never comes back any more. 'It might have been once, and we missed it, lost it for ever.' The times pass over us, and every single portion has its own errand to us. Unless we are wide awake we let it slip, and are the poorer to all eternity for not having

had in our heads the eyes of the wise man which 'discern both time and judgment.'

1. *Our times of opportunity and service are in God's hand.*—Some of us have already chosen our vocation in life. But have we? One has chosen the factory. Has he? Did he prefer that to the poet-laureateship or the woollack? Another has chosen teaching. Is he sure he has? Why did not his inclinations take him to engineering or stonebreaking? Here is a woman. She will never be Queen of England, or Empress of India, or Joan of Arc, or Elizabeth Fry, or Christina Rossetti, or anybody else for that matter. But why not? Because she would not, or because she cannot? Now what does it all mean but simply this: Someone has already chosen our lot for us; Someone has determined our appointed seasons and the bounds of our habitation; Someone who is higher and greater and wiser than we, and under whom, and through whom, and by whom we live, and move, and have our being?

It is an immeasurable comfort that our duties are not the accidents of any undirected flow of circumstances. We are clearly assured that if we acknowledge the Lord in all our ways, He will direct our paths. That is, if we keep eye and heart ever turned toward God, we never shall be left to grope after the path, for it will be made plain to us. We are authorized to pray that God would order our steps. What direction in duty could be more minute than this—'He that followeth me shall not walk in the darkness'? 'He that followeth me.' We must not run on ahead of Him, neither must we lag behind; in either case we shall find darkness, just as deep darkness in advance of our Guide, if we will not wait for Him; as behind Him, if we will not keep close up to Him.

When David Livingstone offered himself for the foreign mission field, his heart was set on China. He had studied its problems. He had been allured by the great names of the men who had already given up their lives to the evangelization of the Chinese. He was burning with a true zeal to enter into that noble succession. But no opportunity was open to him. The door was shut somewhat abruptly in his face. There came the call to Africa, with its rude savages, unexplored rivers, far-stretching, treeless plains, and unknown privations. He hesitated. But he looked again at Christ, and he accepted this somewhat unwelcome will of God and steadfastly fulfilled it. To his own amazed and grateful surprise, he found and he fulfilled the work God gave him to do. Never shall any man meekly and humbly take up some duty, occupy some lowly sphere, accept some

difficult lot in life, or go forward to his cross, but he shall find and fulfil the work of God.¹

2. *Our times of stress and adversity are in God's hand.*—Around the noblest brows there is usually found an aureole of sorrow. There are some lives on whose path light lies all the way. There are men whose touch turns everything to gold. There are some who seem to pass on to a higher prosperity at every decade. We all know the faces which are flushed with success. The shadows that fall upon them are few and transient, and never such as wither the sinew or break the life in two. But the noblest do not walk in unshadowed paths; some of the noblest spirits are dowered with sorrow by God.

Yet God's love for us is infinite, unchanging, and eternal. If we can but get this truth into our individual consciousness, it will sustain us in every trial. All the universe is under His personal sway, and He is our tenderest and dearest Friend, carrying each one of us close in His heart. The beautiful things we see are the pictures our Father has hung up in our chamber to give us pleasure. The good things we receive are the ever-fresh tokens of His thoughtful love for us. And the same is true of the evil and painful things. Our Father sent them. They seem to mean harm. But He loves us with a love deep, tender, and eternal. We cannot see how these things consist with love's plan, but we know that they must; and in this faith we may rest, not understanding, but yet undoubting, unquestioning, and unfearing.

When some charged Sister Dora with carrying the burdens of others too heavily, she wrote, 'I tried to put myself in the place of these poor men, to see with their eyes, and to feel their wants and their difficulties as they were my very own.' That is the sorrow of insight and sympathy. In later years, when loneliness and disappointment rose like a tide upon her, and doubt as to the wisdom of her life assailed her, and the most dreadful disease that human lips can name sapped her life before her years had reached their meridian, she was given that dower of sorrow which is of God. She writes, 'I can't pray. I can't think. I sadly feel I shall be lost. I can only trust.' So it always is with the children of the Father. All the noblest, and bravest, and wisest, all who walk in the garments which are always white in God's eyes, have around their brows, to their perfecting for service and in character, this aureole of sorrow.²

3. *The time of our release is in God's hand.*—Dying does not interrupt nor in any way interfere with our relations to Christ. It is only a phase

¹ W. M. Clow, *The Secret of the Lord*, 327.

² *Ibid.*, 265.

or experience of living. We are as really Christ's when we die and after we die as we are when we are living. We are not separated from Christ in death; the bond between us and Him is not broken. The Old Testament Scriptures represent death as a walk through the valley, the valley of the shadow of death, accompanied by the Shepherd, whose presence allays all fear and gives peace. In the New Testament what we call dying is a departure from earth, in the companionship of Christ. There is a mystery in it because it is away from all that we know or understand and all that we can see; but there is nothing in it to be dreaded, for it does not separate from Christ for an instant, and it takes the person to Christ to be with Him for ever.

The secular idea of death is a hooded figure, black, forbidding, who sits at the turn of the way, waiting for each one of us we know not when and where. Christ has altered its aspect altogether. He has changed the hooded horror into an angel of deliverance. He has changed the graveyard into a gateway, He has changed the departure into an arrival, He has changed the 'good-bye' into a 'good-morning.' One of our Scotch religious poets, Lauchlan Maclean Watt, has struck a responsive chord in the deepest consciousness of men in their relation to Jesus when he says :

Carry me over the long last mile,
Man of Nazareth, Christ for me!
Weary I wait by Death's dark stile,
In the wild and the waste, where the wind blows free,
And the shadows and sorrows come out of my past,
Look keen through my heart,
And will not depart,
Now that my poor world has come to its last!

Lord, is it long that my spirit must wait?

Man of Nazareth, Christ for me!
Deep is the stream, and the night is late,
And grief blinds my soul that I cannot see.
Speak to me out of the silences, Lord,

That my spirit may know,

As forward I go,

Thy pierc'd hands are lifting me over the ford.¹

When Landgrave William of Hesse was shown an astrologer's book, wherein his day of death was set down, he wrote on the margin with his own hand: 'Compare Ps 31¹⁵: My times are in the Lord's hands.'

II.

THE HAND THAT CONTROLS OUR TIMES.

1. God has hands. The figure is pre-eminently human, the hand being one of the evidences of our nobility, and that which gives us supremacy over nature and the lower creatures. It is the

¹ L. Maclean Watt.

symbol of power and of rule. Man keeps all things in subjection with his hand. Inspired writers were not afraid to humanize God inasmuch as man was above the creature, and to that extent bore a stronger resemblance to his God. God has hands—so this book tells us. Of course this is a figure to express a great truth; but let us not lose sight of the meaning of this figurative speech. What was the teaching of the Hebrew writers with regard to the hands of God? References to the 'hand' of God are frequent, especially in the Psalms, and the word is used to denote different qualities or powers. Sometimes it is the symbol of *creative force* (95^{4,5}), sometimes of *retributive justice* (44²). Again, it is used to denote *sustaining power* (63⁸ 119¹⁷³ 145¹⁶), and also *redemptive energy* (77¹⁵ 90¹). And when we come to the New Testament we have the figure of the hand repeated, especially in connexion with God's saving work. For instance in Jn 10^{28,29}, 'I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand.' Here the word symbolizes sheltering, or *preserving care*. These are but a few representative passages; but they are enough to show how God's hands can gradually cease to be terrible in our sight.

'But if you had sons at sea,' I said, 'it would not be of much good to you to feel safe yourself so long as they were in danger.' 'Oh yes, it be, sir. What's the good of feeling safe yourself but it let you know other people be safe too? It's when you don't feel safe yourself that you feel other people be'n't safe. 'But,' I said, '... some of your sons were drowned for all that you say about safety.' 'Well, sir,' she answered with a sigh, 'I trust they are none the less safe for that. It would be a strange thing for an old woman like me to suppose that safety lay in not being drowned. What is the bottom of the sea, sir? The hollow of His hand.'²

(1) The hands of God are the hands of *almighty power*.—Nothing is impossible or too hard for God to achieve. What grandeur and blessedness must there be in His sublime consciousness that power in its utmost possibilities is His, and is put forth everywhere without fatigue! As the possessor of almightiness, God giveth power; whatever strength there is in any of His living creatures is His gift. The immense powers which machinery brings into exercise, are through the operation of God's laws

² George MacDonald.

which man applies to his purposes. The forces of steam and of the descent of a volume of water belong to God. The power of electricity is His, by the application of which words have wings given to them, wafting them faster than any bird, swiftly, indeed, as the lightning flash.

(2) The hands of God are hands of *infinite wisdom*. Divine power is directed by a knowledge that is never at fault, and by a wisdom that never mistakes. To these we are to attribute the ordering of the several laws of Nature; when and in what circumstances they shall act, and when they shall be quiet. Facts sufficiently prove that they are not always in the same form of action. The storms on the Atlantic are not uniform in violence, direction, or effects; nor are circumstances in connexion with them twice alike. Infinite knowledge and wisdom guide the exercise of power. They also direct Divine interposition in 'stilling the tumult of the people,' and in 'making the wrath of man to praise Him.' Because under Divine control the plans of 'bloody and deceitful men' who do not live out half their days, and which are the fruits of their own wickedness, are rendered subservient to some great and glorious purpose in God's plan in history; those plannings and mischiefs are permitted to work for a season; but in the long-run evil-doers, who wax worse and worse, come to destruction.

A Jewish legend says: Once upon a time the angel Gabriel requested the Almighty to allow him to rule the world for twelve months. The request was granted and all went well. But when the harvest of grain was gathered in and men began to eat of the new corn, a great cry went up from the earth to heaven. The bread tasted bitter, and there was a great epidemic, and thousands of people died. Then the Almighty called Gabriel and asked him the meaning of this. The angel was puzzled. He explained that he caused the rain to come in due time and the wind and all else as he thought necessary for the children of men. 'Hast thou caused a great storm on such and such a day?' said the Almighty. 'No,' replied Gabriel, 'I entirely forgot it.' 'This omission is responsible for the calamity,' explained the Almighty. Then Gabriel bowed in humility, and acknowledged that the world is safe only in the hands of God.¹

(3) The hands of God are hands of *infinite love*. God's goodness and compassion are as real and glorious as His power, knowledge, and wisdom. We are not to think of Him as mightily working with a cold skill that has no sentiment or emotion; we are not to think of Him as managing the world's affairs by a merely keen, shrewd, but unfeeling

statesmanship. His administration is not judicial acuteness, cool, far-sighted, scheming—grand and wise, working without heart. No! God is love. He is just, holy, true, but He is also loving. In the putting of laws into motion; in the endless variety of interpositions in perfect harmony with those laws, though above them as their Master; in controlling all things, and making even the wrath of men to praise Him, while He restrains the remainder—and in the exercise of power and wisdom, throughout the scheme of salvation in itself, and in its influence on men—God's love is ever present.

Many people are not only nervous about God, they are angry with Him. They say God's hands are not hands, but fists. I wish that I could hold up God's hands to you to-night. They are the warm hands of love, the palms outstretched to suffering and sinning humanity, and there are spikes through them.²

There was once a hermit who felt the world to be so evil that he could live in it no more; so he went and dwelt in a cave in the side of a hill above his town. And there he used to sit wondering how God could have patience with a world so wicked; how He could go on day after day painting the wonderful sunset and sunrise, year after year making flower and fruit and harvest to come in their beauty and bounty; how He could pour out His mercies, and receive no thanks and no service in return. He thought God should destroy the world, and one day he made a vow: that until God destroyed the world for its wickedness, he would stand holding out his hand at full arm's stretch. So he stood, day after day, holding out his arm, and it was anger and hatred that gave him strength to hold it so still.

One day two little birds perched on his hand, not knowing he was alive. He held his hand very still, and he held his breath not to frighten them. And to his delight they built a nest in his hand, and soon the mother was brooding on her eggs, and soon there was the rustling of young birds, and their crying for food. As he watched, he forgot his anger at the world, in fondness for three little feathered folks whose lives were in his hand. And his hand, which he had held still and stretched out for anger, he now kept still and stretched out for love. He had a little world in his hand, and he loved it, and held it with patience and tenderness. Love gave him strength to be still.

And then it flashed into his mind that this was just what God was doing. He, too, was holding a world in His hand, and the reason He did not dash it down was because He loved it. He sees all the sin and the weakness, and the heedless foolishness of this world and its folk, and He holds it in His hand with patience and tenderness because 'God is Love.'

So, to the angry hermit's hand the sparrows, which Jesus once used as parables of our Father's providence and watchful care, were the evangelists of God's mercy, and taught him that God spares the world, not because He doesn't care, but

¹ H. Cooper.

² Bishop William A. Quayle.

because He cares so very much. He holds the world in His hands, and rather than crush it, He has suffered it to pierce His hands: for these hands which hold it are the hands of Love.¹

2. We must commit ourselves to God's hand. 'Providence,' says Dr. Dykes, 'may seem contrary to our welfare because it is contrary to our wishes.' Happily for us, God has and will have the last word about all things, and it ought not to be difficult for us to trust Him. Then our wishes will come under control, and once they are in due place we shall be satisfied.

(1) God's hand was enough for Christ. No shadowy form of a dark destiny stands before Him at the end of His career; although He must die on the cross, the countenance of His Father shines before Him. He does not behold His life melting away into the gloomy floods of mortality. He commends it into the hands of His Father. It is not alone in the general spirit of humanity that He will continue to live. He will live on in the definite personality of His own spirit, embraced by the special protection and faithfulness of His Father. Thus He does not surrender His life despondingly to death for destruction, but with triumphant consciousness to the Father for resurrection. It was the very centre of His testament; assurance of life; surrender of His life into the hand of a living Father.

(2) God's hand is Christ's hand and that is enough for us. Christ is able to keep our lives. He became Master of all the world. He met

¹ S. Robertson, *The Rope of Hair*, 227.

every power and conquered it. He faced all evil and overcame it. We never can find ourselves in the hands of any enemy who is too strong for Him. One of the most beautiful ascriptions in the Bible is that which says: 'Now unto him that is able to guard you from stumbling, and to set you before the presence of his glory without blemish in exceeding joy . . . be glory.' In all this world's dangers, He can guard our lives from harm, and He can present us at last without blemish.

Sir Frederick Treves, the famous surgeon, was passing through a hospital ward and saw a small child just recovering from a severe operation about the head. It was sitting up in bed with eyes bandaged, so that it could see nothing. It only knew that it had been plunged into a terrifying sleep, and was now awake in pain and in the dark. Too frightened and too weak to cry out, it could only grope in the air with its hands. What was it searching for? It was searching for a human hand. When the nurse took hold of the terrified fingers, the child sank back on the pillows and slept. To every weary soul the Lord Jesus holds out a comforting hand.²

If Christ hold my hand,
I can take my stand
With Him on the wildest sea.
Though the surging wave,
And the fierce winds rave,
No danger can come to me.

Oh! sweet is the peace,
When the storm shall cease,
At His own almighty call.
But sweeter to know,
While the tempests blow,
We are safe in the midst of all.

² J. Duff, *Illuminative Flashes*, 24.

Recent Foreign Theology.

Germanica.

EVERY ONE remembers the joy with which he devoured Grimm in his youth. What raptures do the very titles of the tales themselves recall—'Hansel and Grethel,' 'The White Snake,' 'The King of the Golden Mountain,' and a score of others! And still over persons who have come to years of discretion the tales retain their ancient power to delight and please. *Märchen* are the perfect flower of romance, as the Brothers Grimm knew well; and if they had a scientific

purpose in collecting and publishing these old-world tales, they had an eye first of all to the sheer delight which they would cause to future generations. And though the scientific study of folk-tales has proceeded apace of late years, even the most scientific student can yet be thrilled by the matter and manner of the tales themselves. It is no crime to treat Folk-tales scientifically. Even Sir Walter, that 'great romantic,' could say that 'a work of great interest might be compiled upon the origin of popular fiction, and the transmission of similar tales from age to age, and

from country to country.' And the Brothers Grimm themselves published annotations upon the famous *Kinder- und Hausmärchen*. The present work¹ continues their labours upon a most elaborate scale, and it will be a delight to the student of *Märchen*. The method of the authors is to take each tale and refer to various German versions of it which may have been known to the Brothers Grimm or which may have been already published before their time. Then they note the *motive* of the tale, and give references to similar *motive* in other tales of the famous collection. Next and most important follows the long list of complete references to parallel tales in every European language—Norse, Russian, Italian, Scots, etc., or as they have been found in various Asiatic lands, or among the peoples of Africa, or in the South Seas, or in other remote corners of the globe. In many instances a brief *resumé* of these parallel tales is given. The book is thus mainly a work of reference of the most valuable kind for students of Folk-tales, but it will have a romantic interest for general readers if only because it will show them how far and wide a tale can wander through the ages, or how similar tales may spring up in the most distant regions.

Here, of course, we arrive at one of the great problems of folk-tale study, one upon which the authors of this volume hardly touch. There is little doubt that, within limits, man's inventive powers will, in different places and at different times, produce exactly the same results. Hence it can hardly be denied that parallel tales of a simple character may have been invented independently. The problem, however, becomes more complicated when we find that a story containing, say, six or seven incidents in the same order is found in Scotland, in Russia, in India, among the Swahili, and in Samoa. This is no extreme case, as the parallels cited in this volume will show. Here, therefore, diffusion seems to be the true answer to the problem; nor is it difficult to believe that stories have been carried all over the globe through the ages, when we recall the picture drawn by ethnographers of the wanderings of peoples themselves from one end of the earth to

the other in long past centuries. The authors of this book have done their work well, and have ransacked hundreds of collections in order to give an exhaustive character to their annotations.

Of the two brothers Grimm, Jacob was one of the first inquirers to study Germanic mythology and religion in a scientific manner, and his *Teutonic Mythology* is still a rich mine for all workers in that field. Indeed, valuable as are many of the more recent works on the religion of the Teutons, none of them has quite superseded Grimm. Of course, much has been discovered in the field of *Religionsgeschichte* since his day, and the modern books are fully awake to the value which a comparative study supplies. The latest work on the subject, that of Karl Helm,² makes full use of the researches which have been going on since Grimm's time, and he writes always from the point of view of comparative religion. Herr Helm clears the ground with an account of theories of religious origins and a study of religious ideas and practices in general. Then follows a long and very complete notice of the sources of Germanic *Religionsgeschichte*, those of the pagan time, those of the early Christian period, and those of the Middle Ages and later times. This is valuable, but save for the section devoted to the light which Names throw upon the subject it might well have been relegated to an appendix instead of appearing in the body of the work. Not till p. 126 is reached does the main study begin. But once begun it is of the profoundest interest. The two long sections of which the remainder of the volume is composed deal with what is known of Teutonic religion in the prehistoric age as revealed by archæological remains—the cult of the dead, of animal gods, of nature powers, the use of amulets, apotropæic objects, and the like; and, second, with the religion as it is known to us in pre-Roman and Roman times. In the former section the conclusions are naturally of a speculative kind, but Herr Helm is by no means given to rashness and uses his material carefully. Thus his discussion of the cult of the dead in the light of the various archæological remains of the Stone and Bronze ages respectively is a lucid piece of writing, not only useful as a summary account of the remains themselves, but suggestive at every point, while the

¹ *Anmerkungen zu den Kinder- u. Hausmärchen der Brüder Grimm*. Neu bearbeitet von Johannes Bolte und Georg Pollika. Erster Band. Nr. 1-60. Leipzig: Dieterich'sche Verlagsbuchhandlung, Theodore Weicher, 1913.

² *Altgermanische Religionsgeschichte* von Karl Helm. Erster Band mit 51 Abbildungen. Heidelberg, 1913. Carl Winter's Universitätsbuchhandlung.

problems are elucidated throughout by a comparison with the known ideas of primitive folk elsewhere. In the account of the cult of the sun the curious model wagons with figures and emblems which are to be seen in many museums and which date from the Bronze age are shown to be connected with that cult and with magical usages. Of especial interest are the conclusions reached in the second section, on the question of Celtic influences on Germanic religion. Thus in the course of a valuable discussion of the cult of the *Matres*, which forms an admirable summary of the whole subject, Herr Helm clearly states his opinion that these goddesses were certainly of Celtic, or rather of Romano-Celtic origin. 'Not only the form of the cult of the *Matres*, but the whole conception of three guardian Mothers was originally unknown to the Teutons, and as a matter of fact first reached them through their contact with the Romanized Celts.' Here and elsewhere throughout the volume the author gives copious references to the best and most recent literature on the subject, but he does not seem to know the excellent article on the *Deæ Matres* by Professor Robinson in the *Encyclopædia of Religion and Ethics*. This first volume, with its careful handling of many delicate problems and its lucid survey of the existing data, leaves us eager for the appearance of the second, which is to complete the work and in which Herr Helm will tell the story of the religion of the West Germans and the Teutonic north.

J. A. MACCULLOCH.

The Old Testament.

UNDER the title of *Bibliotheca Apocrypha*, Dr. Stephen Székely of Budapest has written and published the first volume of an Introduction to the Apocryphal Books of both Testaments, with an exposition of their contents and theology. The publisher is Mr. B. Herder of 68 Great Russell Street, London (11s. net; cloth, 12s. 6d. net).

The work is in Latin. This probably means that it is addressed to the students in the Seminaries of the Roman Church. But at the same time the language gives it an entrance among scholars in all lands.

After the General Introduction, the Sibylline Oracles are dealt with. They are treated in three divisions: *Oracula Sibyllina Judaica antiquiora*,

Oracula Sibyllina Christiana, and *Oracula Sibyllina profana*. The rest of the volume is occupied with the Apocrypha, which are treated in four chapters according to their contents and interest. In the first chapter we have the Apocalypses apocryphae—the Book of Enoch (Aethopic and Slavic), the Assumption of Moses, the Apocalypse of Baruch, and the *Liber Esdrae Quartus*. The second chapter introduces the *Libri apocryphi historici*, the third the *Libri apocryphi morales*, and the fourth *Apocrypha varia ac deperdita*.

The work is quite up to date, the only book of consequence unnoticed being the Apocrypha and Pseudepigrapha of Dr. Charles, which appeared too late for the author.

Professor Dr. Friedrich Niebergall of Heidelberg is engaged upon an Introduction to the Old Testament, of which he has published the first volume, containing the Introduction to the Wisdom Literature and the Lyrical Poetry. The title he gives his book is *Praktische Auslegung des Alten Testaments* (Glasgow: Bauermeister; M.8). It is written for preachers and teachers, not for scholars. That is not to say that it is not scholarly. It means that from first to last Professor Niebergall has endeavoured to bring together the results of recent research on the Old Testament in such a way as to make it easy for preachers to preach and teachers to teach the Old Testament truthfully, although they themselves may not be experts in Introduction.

It does not seem as if the criticism of the Hexateuch can make further progress until certain questions have been settled about its date. The work which Johannes Dahse is doing is therefore timely. He is preparing and publishing *Text-kritische Materialien zur Hexateuchfrage* (Giessen: Töpelmann; M.4.80). The first volume, which is complete in itself, discusses the three important subjects of the Names of God in Genesis, Jacob and Israel, and P in Genesis xii.—l.

Under the title of *Alttestamentliche Studien* (Hinrichs; M.8), a volume has been published in honour of the sixtieth birthday of Professor Rudolf Kittel. It is a volume of extreme value. The contributions it contains are made by some of the foremost Old Testament scholars in Germany. It is impossible to give a complete list of them,

but we may mention Dr. Franz Böhl, who discusses the meaning of the Hebrew word to create; Professor J. W. Rothstein, whose subject is David's lamentations in 2 S 1 and 3; and Professor Ernst Sellin, who has a long discussion on the Tabernacle of the Lord.

Most of the difficult passages in Job are discussed by Georg Richter in *Erläuterungen zu dunkeln Stellen im Buche Job* (Hinrichs; M.2.80). The volume belongs to the series 'Beiträge zur Wissenschaft vom alten Testament,' edited by Rudolf Kittel.

From the centenary edition of the Bible, prepared by the Société Biblique of Paris the Commentary on Amos has been taken and issued separately. The author, we believe, is Professor Adolf Lods of Paris. It must have been difficult to pack so much learning into so small a space; yet it has been done without the least sacrifice of style or perspicuity. The title is *Le Livre du Prophète Amos* (Société Biblique de Paris).

New Testament.

A SHORT manual of Introduction to the New Testament has been written by Professor Paul Feine of the University of Halle-Wittenberg. It is a student's book pure and simple, and offers the materials for introduction rather than the introduction itself. The title is simply *Einleitung in das Neue Testament* (Leipzig: Quelle und Meyer; M.4.40). The volume belongs to the 'Evangelisch-Theologische Bibliothek,' edited by Professor Lic. B. Bess.

The second volume of Professor E. Jacquier's *Le Nouveau Testament dans l'Église Chrétienne* (Paris: Lecoffre; Fr.3.50) deals with the text of the New Testament, of which it offers a most interesting as well as practical account. Manuscripts and versions are described, the texts of the great

editions and the work of the great editors. The author's object is not so much to make us textual critics as to tell us who the textual critics have been, and what is the work that they have had to do on the text. If one had to pass an examination on the text of the New Testament, this is the book which one should master for it.

A study in the religion of St. Paul has been made by Dr. Gillis Piton Wetter of Upsala. The title is *Der Vergeltungsgedanke bei Paulus* (Glasgow: Bauermeister; 5s.). The subject of retribution is undoubtedly one of the living subjects of the present moment. Dr. Wetter is an exegete more than a theologian, and that is well. The first thing is to know what St. Paul says and means, and Dr. Wetter gives himself to that without fear or favour.

A convenient and scholarly edition of the Acts of Paul has been contributed to the series entitled 'Les Apocryphes du Nouveau Testament,' edited by Bousquet and Amann. The title of the volume is *Les Actes de Paul et ses Lettres Apocryphes*: Introduction, Textes, Traduction et Commentaire, by Léon Vouaux (Paris: Letouzey et Ané; Fr. 6). The correspondence with Seneca is discussed in an appendix.

Another monograph on the use of the word *diatheke* in the New Testament has been published by Messrs. Hinrichs. The author is Ernst Lohmeyer, who describes his book as *Diatheke: Ein Betrag zur Erklärung des Neutestamentlichen Begriffs* (M.6). It is in order to discover the meaning of the word in the New Testament that the book has been written, but the author has traced the meaning of the word and the whole idea—the double idea—of testament and covenant throughout profane and sacred literature.

Professors H. Laible and Paul Levertoff have prepared a new edition of Lichtenstein's *Commentar zum Matthäus-Evangelium* in Hebrew (Hinrichs; M.2.50).

Job and Buddha.

BY THE REV. H. TOWNSEND, M.A., B.D., HUDDERSFIELD.

THE fifth century B.C. witnessed one of the greatest religious revivals of history. Oriental peoples, widely diverse in other respects, were awakened and thrilled by a new religious consciousness. Confucius rose to fame in China, and to this period is assigned the advent of Taoism. In this century the reformation which gave rebirth to Judaism, and shaped its course until the fall of the Jewish state, was effected under Ezra and Nehemiah. India, too, at this period, saw the greatest religious reaction in its history.

Buddha was a reformer. The simple and beautiful physiocracy of the ancient Vedic hymns had yielded to the intricate sacrificial system of the Brahmanas, till India presented the spectacle of a slaughter-house. Others, in addition to Gotama, revolted at this costly and external expression of worship. It was left to Gotama, however, to discern that deliverance must be inward and not outward.

Under the impulse of the religious forces of the fifth century B.C., men commenced to ask new questions, and one of the most perplexing concerned human suffering. It is significant that in India and Palestine at this period the problem of individual pain pressed for solution. There is no suggestion that one borrowed the problem or any part of its solution from the other. But it is a simple historical fact, that in this century Buddha gave himself to spiritual labour to probe the baffling mystery of life and pain. In Judaism the problem is focussed for us in the Book of Job.

It is unnecessary to discuss at length the date of the Book of Job. On any ground, few place it earlier than the seventh century B.C., while the subject-matter of the book clearly demands a later time. Jeremiah had a new vision of the inwardness of spiritual life and was aware of the moral difficulty involved in the suffering of the righteous. Ezekiel further worked out the conception of individual responsibility, and Deutero-Isaiah had found a great solution of the sufferings of the pious Israelites in Babylon. Most modern scholars agree that the primary interpretation of the suffering servant cannot refer to an individual. A

question must be asked before it can be answered, and in these earlier writers the ground had been prepared for a thorough discussion of the sufferings of the righteous *individual* in the Book of Job. Then, the conception of Satan as the servant of God and the Accuser of man points to a post-exilic date. When we further consider Job in relation to the Wisdom Literature of the Old Testament, and especially the idea of Wisdom in Pr 8, the most suitable date is about 450 B.C. Hackmann places the death of Buddha about 477 B.C., after he had spent forty years preaching his message of enlightenment.

I. Let us state the issue as it presented itself in Palestine and India. Job was sure of three things—his innocence, his suffering, and the righteous character of God. These facts were a trinity for which he must discover a unity. The Jewish Church as represented by his three friends, assumed that suffering was always punishment. Seeing the distress of Job, they concluded that he had sinned. But this utilitarian interpretation of life could no longer satisfy inquiring minds. Job is the representative of the best thought of his day. Far from being the patient man of Christian tradition, Job is on a fiery quest, a soul in revolt. He is the arch-heretic of his day. T. H. Green attributes all progress to the conscientious man who defies the dogma and custom of his age, and carries his conviction through. Job is such a one. He raises a question which puts Judaism on its trial.

Gotama was, likewise, a soul in revolt. The Brahmanas had instituted a vast and complicated system of sacrifice, and had made it impossible for an offering to be efficacious unless performed under their own direction. The underlying idea of the Brahmanas is that of magic rather than worship. Especially potent was the horse-offering. To sacrifice one hundred horses would raise a worshipper to the rank of a powerful deity, till the gods themselves became jealous. Gotama assailed this view of vicarious sacrifice, because he did not believe in the possibility of vicarious suffering. Then the Brahmanas were framed in the interests of an aristocracy, and it is to the lasting credit of

Gotama that he sought a religious path, whereby the poorest of the land might enter into rest.

Buddha cuts at the root of all sacrifice for others, and this leads us straight to his own position. It can be stated in Paul's phrase, 'each man shall bear his own burden.' The rich and the poor are thus levelled at a stroke. Each, unaided from above or from without, must work out his own salvation, partly by renunciation, more by an inward spiritual labour. To Gotama each life is an unrelated cosmos. In ethics, he was as great an atomist as Democritus was in physics. He knew no realm where spirits blend to suffer or to rejoice with one another. The strong is unable to communicate his strength to the weak, he needs all he has to effect his own emancipation. The weak cannot look to others for sympathy, he must fight his own battle within his own skin. Gotama knew of no God, nor any spiritual being, to whom man might look for aid, consequently he has nothing to say of prayer. Shut in with his own conflicts, he can do no other than identify life with suffering. Then, he makes thirst the source of both. Buddha says nothing of existence that is free from pain. To meet Gotama on his own ground he must admit that suffering and thirst are illusive. In practice he assumes the reality of them both, in theory he treats them as unreal.

We can discern a wide contrast between the fact of suffering as it appeared to Job and Buddha. To the former it was part of a larger issue, life was more than pain. To the latter there was but one universe for every man, the universe of his own life and suffering, and it was evil through and through.

II. How do they respectively attempt to explain the facts?

Job assumed that suffering could be explained from the standpoint of the righteousness of God. That is, he sought a religious solution of the enigma. Suffering could neither be immoral nor *non-moral*, and the absence of any hint of dualism in Job is a sign of his deep religious conviction. Job inherited the sublime teaching of Deutero-Isaiah concerning the High and the Holy One who inhabiteth eternity. He likewise inherited the Old Testament doctrine of man as made in the image of God, without a trace of dualism, a being who received his body and his breath from the Almighty. So much had Job learnt of God and man, he knew that unless

suffering yielded a religious solution, it must be given up.

Job is not antagonistic to the endurance of pain, but to its accepted explanation as punishment. He assumes that the innocent suffer. The book, indirectly, is an argument for vicarious suffering. The prologue will clearly bear this interpretation. 'God knows the hearts of his servants, but on some is conferred the high prerogative of suffering in order to demonstrate to a scoffing world, and an incredulous Accuser of the brethren, what righteousness really is.'¹ It is reasonable to assume that the author of Job knew the view of vicarious suffering as taught in Deutero-Isaiah, and he seeks to give the principle an individual application.

The most noteworthy attempt of the book is to show that the righteous man may suffer, and that such an experience is included in the Divine scheme of things. There is optimism in every argument of Job. Never does he doubt the integrity of God. He bewails his own intellectual and spiritual impotence. 'Oh that I knew where I might find him.' Through his doctrine of God the solution lies for Job. Had he approached his own experience, abstracting himself from God and from his fellow-men, he must have ended in the same hopeless pessimism as Gotama.

Buddha approached his problem through psychology, and by psychology he must be judged. He presents suffering as separate from teleology. The source of all life and suffering is psychical, and by psychology must be rooted out at last. Life and pain and thirst were said to be inseparable, and the end of one would be the end of all.

But desire by no means exhausts the psychical life of man. If Buddha included under thirst all that modern psychology means by conation, he would still be abstracting one element in consciousness from the rest. We must account for cognition and emotion. Then, to ascribe all suffering to thirst does not explain the facts. Buddha knew nothing of sin in the Old Testament sense, and we must beware of intruding our ideas of sin as the cause of suffering into any views of Buddha. His explanation of suffering is psychical, not moral. Every man suffers for his own thirst. It is late in the day to plead that the innocent are always being offered up for the guilty. There is much pain in life that cannot possibly be related to the thirst of the sufferer. There are also tracts of life

¹ Hastings' *B.D.*, Job.

which cannot be identified with pain. So that psychology cannot explain the origin and presence of suffering, it only pushes the problem further back, where the lead of Gotama fails us.

III. The solution of the enigma.

Let it be noted that Job's passion is not to escape his suffering, but to reconcile it with the righteous character and rule of God. In the main part of the book we can trace three possible solutions. (1) Suffering is too mysterious for man to fathom, it is hidden away in the counsels of God, and man must learn to submit. (2) It is justified as a Divine discipline. (3) The suffering of the righteous in this world shall be rewarded and vindicated in the future life. In each view the Divine justice is assumed. Some have hesitated to ascribe to Job any gleam of the future life. This is surely unreasonable, when we remember that Job's conclusion was reached by no speculative ladder, but as the demand of his conscience. Kant said immortality was a demand of the Practical Reason. He saw that immortality was necessary for the ultimate reconciliation of goodness and gladness. But Job begins where Kant ends. The righteousness of God is the basis of Job's moral sense, and on this ground rests his conviction of the ultimate reconciliation of goodness and suffering, projecting his existence beyond this life, where he shall stand beside his Go'el.

We cannot doubt that the earliest expressions of individual immortality in the Psalms and in Job came from wrestling with the moral problem of the righteous sufferer. It is not speculation which lifts the veil. It is through a profound personal experience of Jahweh that the dawn breaks on the other side of Sheol. There rises a conviction that the Omnipotent and Eternal God, with whom men have held precious communion in this world, will not suffer His beloved to see cor-

ruption. Fellowship with God in this world is projected beyond it. So that Job saw the faintest streaks of that eternal weight of glory which human affliction worketh out.

Now, Gotama's whole teaching aims at escape from suffering. He has no God to whom he can relate it, no teleology in which he can give it a place. By the noble fourfold truths, and the noble eightfold path, man must break his ten fetters. In other words, man must escape suffering by the extinction of life itself. It is emancipation by psychology, and life ebbs away at the pace of its own deliverance. Buddha refused to say whether Nirvana was extinction of passion only, or of entire existence. Max Müller first held that Nirvana meant loss of existence, but later, said it meant consciousness divested of desire. Childers says that annihilation is the goal of Buddhism. Hackmann says, 'Nirvana is not extinction in the strict philosophical sense.' The question rises, Can there be any conscious existence when thirst is extracted? Modern psychology has only one answer. There can be no conscious life which is devoid of desire. Existence there may be, but only unconscious existence. The man under an anæsthetic has existence without consciousness. That is as far as Buddha can carry us. As the ultimate goal of man this is equal to annihilation.

The Hebrew sage sees beyond the tangled path of human sorrow. His vision was but of the dawn. It was left for a greater than Job to be perfected through suffering, and to bring life and immortality to light through the gospel of His grace. Buddha was less than his own problem, and though his followers have added paradise to his teaching of Nirvana, the peoples of Buddhism dwell in pessimism and the shadow of death, and, as Hackmann says, we must accept the judgment of history that Buddhism as a religion is inadequate.

In the Study.

Cura Curarum.

BY THE REV. A. F. TAYLOR, M.A., ST. CYRUS.

'OTIUM sanctum diligit caritas veritatis, et negotium justum suscipit veritas caritatis.'

'If I were not a Bishop, perhaps knowing all I know, I would rather not be one; but, as I am a Bishop, I am bound not merely to fulfil the duties of that weighty charge, but to do so cheerfully, and to find pleasure therein.'—ST. FRANCIS DE SALES.

'If the scholar feels reproach when he reads the tale of the extreme toil and endurance of the Arctic explorer, he is not working as he should.'—A. W. ROBINSON.

When Dr. Liddon was asked to give some lectures to young men about preaching he refused, declaring that he could only tell them to take pains.

'He who despairs of great efforts never accomplishes them. All great works have been the results of strong confidence, inspiring and sustaining strong exertion.'—W. E. CHANNING.

'Do not aim at being considered a great preacher; do it simply as God's will and your duty. A Bishop's fatherly sermon is worth more than the most elaborately got up discourses of other men. He does not need much; his sermon should be about practical matters, not studied or curious; his words simple and unaffected; his action natural and fatherly, not studied, and then let his words be few, they will be enough.'—ST. FRANCIS DE SALES.

'Earth holds no unhappier man than the man who preaches because he is bound to preach . . . or who has recourse to rhetorical tricks and artifices to supply what he no longer dares to claim from the Spirit of God. . . . The only hope of good success in all preaching of the gospel is to keep near God, to maintain a clean conscience, to look constantly to Christ as an ever-present master and guide, and to give the heart up to the Holy Ghost.'—A. J. MASON, D.D.

'A parish priest was kneeling during the service of his induction to the cure of a large town. The church was crowded, and, as he prayed, the greatness of the work which he was undertaking came home to him as it had never come before. And at once two thoughts, two ways of facing that which lay before him, entered his mind. It struck him that, after all, the necessary requirements of the work might not be so great as they seemed, that it might prove simpler, lighter, less exacting in experience than in prospect; that, at all events, plenty of men with no remarkable gifts and no remarkable efforts seemed to get on fairly well in like positions. That was one thought. And the

other was something like this: that the work was indeed utterly beyond his strength; that all he could foresee of it could be but a fragment of its immeasurable demands; that in every day there would be dangers, necessities, anxieties, problems, for which he was wholly unready and unable; but that he had not sought the work wilfully, or rushed into it recklessly; that God was pledged to help him; that He has no need of our abilities or strength, but can make manifest His own omnipotence through any life that is indeed surrendered to His will; and that it is in daring to lift up our work, whatever it may be, to the highest level we discern for it that we are most sure to meet with God, to feel His hand stretched out to us, and to find that we have ventured not into the darkness and the desert, but into the way of peace, into the company of God's saints, into the light of His countenance, and into the joy of the Lord.'—FRANCIS PAGET'S *Hallowing of Work*.

Virginibus Puerisque.

The Message of the Birds.

BY THE REV. HUGH T. KERR, M.A., CHICAGO.

'A bird of the air shall carry the voice' (Ec 10²⁰).

I WONDER if you ever heard of the North Pole? It is King Jack Frost's castle, and is built of ice and frost and snow, and is the hardest place in all the world to find.

Now, you know, if there is anything hard to do, boys especially want to do it, and men are just big boys, grown up, and lots of brave men have tried to find the North Pole. One of the brave men, who tried and who failed, was called Nansen.

No one heard anything from him for months and months, and his friends thought that he had fallen into the hands of Jack, the great frost king of the north. But one day after waiting for thirty long months, a little bird came to the window where his wife was sitting in her home, and pecked on the pane. She opened the window and took the little bird in her hand and kissed it, and took from its neck the tiny little piece of paper that was tied there and read it. It was a letter from her husband, and told her that he was well and happy, and would soon be home. The little carrier pigeon had come a thousand miles over the ice and another thousand miles over the ocean straight as an arrow.

Birds, you know, are God's messengers to us. They fly so fast, and speak so gently, and sing so sweetly. They are everywhere. No winter is too cold, and no summer too warm; no mountain is too high, and no valley too dark; no ocean is so deep and so broad, and no desert so barren, but that the birds will find their way, and wherever they are, they sing their songs and speak their messages. They say that little birds hear and tell all we say and do even in secret, and the wise man who wrote the words of the text says that they know all that happens even in the secret royal chamber.

It would take too long to give you a message from each of the birds. There are, I think, about thirty-four different kinds of birds mentioned in the Bible, and I have read somewhere that there are over 13,000 different kinds of birds in the world, and of course we could never speak about each one, for that would mean a sermon with 13,000 points, and that would be just about 12,996 too many. There is the crane with its message about the naughty snails, and the owl with its story of the darkness and the night, and the scolding blue jay, and the cawing crow, and the gossiping parrot, and the proud and aristocratic peacock. Each of them has its message, but I am going to speak about four birds and their message.

1. The first bird that we meet with in the Bible is the raven. You know what a raven looks like. It is a great big black bird nearly two feet long with a feather boa round its neck, and with great, strong, powerful wings. It is an impudent, cunning, inquisitive, and mischievous bird, and, like some boys I know, gobbles up everything within sight. During the flood, Noah sent out from the ark a raven to report to him about the water, and it never came back. But it was this troublesome, disobedient, and wilful bird that God took and made into one of the best of His messengers. Do you remember Elijah? He was God's prophet, and once when he was hiding from his enemies, and the famine was all about the land, God sent the ravens to care for him, and they brought him bread in the morning and flesh in evening. And so the ravens brought Elijah a message about trusting God when he was in need, and in their own way told him, and still tell us, that God will take care of all His own dear children.

2. The second bird we meet with in the Bible is the dove. The quiet, gentle, winsome, little cooing dove. It, too, has a message for us

from God. You remember after the raven did not return to the ark, Noah opened the window and sent the little dove out, and it flew around and around, and there was nothing but water, water everywhere, and so it came back to the great ship, and Noah reached out his hand and took it in. Then next week—I think it was on Sunday—he opened the window again and out it flew, and this time it came back with a leaf in its mouth—a little olive leaf that it had plucked from a tree, and you know what that meant. It meant that there were leaves and trees to be seen, and that there would soon be flowers and fruit and green grass again, and that the flood would soon be over. They say that one robin does not make a summer, but it does. It tells us that the birds are coming back again, and that summer will soon be here once more.

And so you see the message of the little bird is one of hope. It brings us a message of joy and gladness and sunshine. I should like to be like the little dove and bring a message of hope, for as long as God is our Father, we can always be of good cheer. The great artist painted 'Hope' as a blindfolded girl, playing on a harp with only one string, for even in the darkness, and with a broken harp, with only one string, we may make music.

3. The third bird I am thinking of is the one Jesus told us about. One day, as it seems to me, He saw a little sparrow lying dead at His feet, and, stooping down, He held its cold little body with its straight feathers in His warm hand, and said to His friends, 'One of these shall not fall to the ground without your Father'; and, looking at them, He said that if God cared for the little sparrows, how much more would He care for little boys and girls. And so the message of the sparrow is a message of love.

I think that after a message like that, no one could ever be cruel to a little bird again. I remember that when he was walking along a country road one day, Abraham Lincoln stopped to pick up a poor little baby bird that had fallen to the ground, and he hunted until he found its nest, and placed it back again in its own warm little bed.

And I think that, after a message like that, no one of us could think that God could forget any of His dear children.

4. The last bird that I am to speak about is the eagle. You know how strong the eagle is

Why, it can carry away a little child. But the interesting thing about the eagle is that it can fly higher than any other bird. It fixes its eyes on the sun and soars away, flying in circles round and round, until it is lost to sight. So it is written that the message of the eagle is a message of faith. 'They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles.' That is a message for the boys and girls of to-day. They need to set their hearts upon the things that are high and holy, and on the wings of faith and prayer, to enter into the very presence of the Sun of their righteousness.

The message of the eagle, then, is this, 'Don't fly low.' Let me tell you this story before I close. In Philadelphia there is a great high statue of William Penn, the man from whom Pennsylvania took its name. The statue is on the top of the dome of the City Hall, and you may know how big it is when I tell you that the rim of William Penn's hat is three feet wide. When the birds are flying south in the fall to their summer homes, many of them fly too low, and strike against the statue and are killed. One morning they picked up 154 birds from all parts of the country. And this is the interesting thing about it, that most of the birds that are killed are young birds. I suppose, careless of the warning of the older birds, they insisted on flying low, and so were destroyed. Don't fly low. Set your minds on things above, not on things beneath. Let prayer and faith be the wings that bear you up and bring you into the presence of your Heavenly Father. Then all life will be filled with glory.

There, there, on eagle wings we soar,
And time and sense seem all no more;
And heaven comes down our souls to greet,
And glory crowns the mercy seat.

Remember these four messages—the message of the raven, the dove, the sparrow, the eagle. Four messages about trust, and hope, and love, and faith. And God bless you, each and all.

August.

By THE REV. ROBERT HARVIE, M.A., EARLSTON.

'The feast of harvest, the first-fruits of thy labours which thou hast sown in the fields.'—Ex 23¹⁶.

To-day I want to say a few things to you about the month of August. The name was given to it

in honour of one of the Roman Emperors. His name was Augustus. He was not born in this month, but it was what you might call his 'lucky' month. A great many fortunate things happened to him in it. He was made one of the chief officers of the City of Rome, and he celebrated three triumphs in honour of victories which he won as General of the Roman armies. That is how his name was connected with it.

Perhaps you have heard that the first day of August is known as Lammas. It used to be a day of festival among the ancient Britons. Very likely it was an occasion for rejoicing at the gathering in of the harvest. Lammas means loaf-festival, and that name was given to the day for this reason. From the earliest times, as you can see from the text, it was the custom to make a thank-offering of the first-fruits of the fields. But for some reason (perhaps because the harvest was not yet ripe) as the time of the feast came round, the habit arose of presenting a loaf to the priest. That was the day of the loaf-offering, now called Lammas.

These two facts about August tell us what kind of thoughts we should have about this month. For you it is a time of gladness because you are free from your tasks at school, but for the farmer it is a time when he is looking forward to receiving the reward of his labour on the soil. It is in the time of harvest that, as the poet says—

Earth repays with golden sheaves
The labour of the plough.

In spring the earth was turned up and the seed sown. A great deal of labour was spent on it, and only now does the farmer look for a return from his toil.

But although the harvest is a time for rejoicing, it is also a time of great anxiety. In this country all we can grow for food would not keep us (I suppose) more than a few weeks. We get most of our food from other countries. And all the corn that is grown in the world would not keep all the people it has to supply with food, for more than eighteen months. Starvation is never far away from some people, but at one part of the year the food stored up is enough to last for only a month. I think you will find a good reason for all that. You remember that Jesus once told of a man who thought he had enough grain gathered for many years. He could take his ease now. He was vain

and selfish and thought he had no need for God and did not depend on Him, and God said to him, 'Thou fool!' You remember too that when the Children of Israel were in the wilderness, God sent their Manna every day. If they took in more than they needed for that day it was wasted next morning. God was teaching them to depend on Him always.

That is the message of harvest to us. The farmers and all the workers in the fields labour with all their might, ploughing and sowing and cultivating the soil. Yet when all is done, we are dependent on God every day. Without sun and wind and rain and warmth in their season, there would be no harvest at all. That is the way with all that we do, at whatever we labour. We all want success and fruitfulness, but only God can give that. That is the message of August.

For the Sanctuary.

CONFESSION.

General Confession.

Almighty God, Father of our Lord Jesus Christ, we humbly acknowledge our manifold sins and offences against Thee by thought and deed. We have neglected opportunities of good which Thou, in Thy love, gavest unto us. We have been overcome by temptations, from which Thou wast ready to guard us. We have looked unto men, and not unto Thee, in doing our daily work. We have thought too little of others, and too much of our own pleasure, in all our plans. We have lived in forgetfulness of the life to come. But Thou art ever merciful and gracious to those who turn to Thee. So we now come to Thee as those whom Thou wilt not cast out. Hear, O Lord, and have mercy upon us. O Almighty God, heavenly Father, who forgivest iniquity and transgression; O Lord Jesus Christ, Lamb of God, who takest away the sin of the world; O Holy Spirit, who helpest the infirmities of those that pray; receive our humble confession. Give us true repentance and sincere faith in Thee. Do away our offences, and give us grace to live hereafter more worthily of our Christian calling, for the glory of Thy great name.—B. F. WESTCOTT.

Almighty and merciful God, the Fountain of all goodness, who knowest the thoughts of our hearts,

we confess unto Thee that we have sinned against Thee, and done evil in Thy sight. Wash us, we beseech Thee, from the stains of our past sins, and give us grace and power to put away all hurtful things; so that, being delivered from the bondage of sin, we may bring forth worthy fruits of repentance.—ALCUIN.

Everywhere Thou findest us; therefore unto Thee we flee, because from Thee we cannot escape. Let Thy forgiveness comfort those whom their guilt terrifies. We plead guilty before Thee, O Lord; spare us, because Thou art kind. We know that unless Thou pardon, Thou mayest justly punish us. But with Thee is great mercy, and overflowing readiness to forgive. Let Thy loving-kindness, from which we hope everything, not impute to us that wherein we have offended, but look upon that which we ask.—*Gregorian Sacramentary*.

O Lord, help us to turn and seek Thee; for Thou hast not forsaken Thy creatures as we have forsaken Thee, our Creator. Let us turn and seek Thee, for we know Thou art here in our hearts, when we confess to Thee, when we cast ourselves upon Thee, and weep in Thy bosom, after all our rugged ways; and Thou dost gently wipe away our tears, and we weep the more for joy; because Thou, Lord, who madest us, dost remake and comfort us.—ST. AUGUSTINE.

Forasmuch as while we continue here in this transitory life, we are so miserable, so frail, and so much inclined unto sin, that we fall continually and swerve from the right way of Thy commandments; we beseech Thee, pardon us our innumerable offences, whereby we are in danger of Thy judgment and condemnation, and forgive us so freely, that death and sin may hereafter have no title against us, neither lay unto our charge the wicked root of sin which doth evermore remain in us, but grant that by Thy commandment we may forget the wrongs which others do unto us, and instead of seeking vengeance, may procure the wealth of our enemies.—KNOX's *Liturgy*.

Of Abuse of Liberty.

O most wise God, who for the perfecting of souls, and that we might give Thee, not servile obedience, but the free offering of affection and intelligence, hast left us a choice between good and

evil, we confess how greatly we have misused our liberty in this, to the hindrance of Thy purposes and to our own hurt.—H. G. WATT.

Of the Coldness of our Love: (1) To God.

O dearest Lord, too late have we loved Thee, too late have we loved Thee, too late is it always to have loved Thee wholly. Now, too, we cannot love Thee as we would. O dearest Lord, who art Love, give us of Thine own love, that therewith we may wholly love Thee.—E. B. PUSEY.

We are ashamed when we compare the love we bear to Christ with the reasons there are for loving Him. We have forgotten that He is indeed our hope, that without Him it had been better for us never to have been.—MARCUS DODS.

(2) To our Fellow-men.

We have been guilty of not loving our neighbours as ourselves, and not doing to others as we would they should do to us; but have sought our own against their welfare, not forbearing and forgiving, not loving our enemies, as we ought; not following peace, nor studying to do good to all according to our power.—*The Savoy Liturgy*.

O Thou loving and tender Father in heaven, we confess before Thee, in deep sorrow, how hard and unsympathizing are our hearts; how often we have sinned against our neighbour by want of compassion and tenderness; how often we have felt no true pity for his trials and sorrows, and have neglected to comfort, help, and visit him. O Father, forgive this heavy sin, and lay it not to our charge. Give us grace ever to alleviate the crosses and difficulties of those around us, and never to add to them; teach us to be consolers in sorrow, to take thought for the stranger, the widow, and the orphan; let our charity show itself not in words only, but in deed and truth. Teach us to judge, as Thou dost, with forbearance, with much pity and indulgence; and help us to avoid all unloving judgment of others.—JOHANN ARNDT.

Whereas Thou hast commanded us to love our neighbours as ourselves, we have been very injurious to them by evil counsel and bad example, by prejudicing their interest and wronging their reputation, doing them hurt, or neglecting to do them good.—H. SCOU GAL.

Of Cowardice.

We know how often our hands have wrought iniquity, and ourselves have been mean and cowardly of heart, not daring to do the right which our own souls told us of; and we pray Thee that we may suffer from these things, till, greatly ashamed thereof, we may turn off from them and live glorious and noble lives.—THEODORE PARKER.

Of Disobedience.

We have done the things we ought not to have done, we are ashamed of our transgression; we have broken Thy commandment, and we have grieved Thy love. What shall we do? Nothing we can do will be of avail; but Thou hast met us, come after us, searched us out; Thou hast died for us, Thou hast bought us with a price. We come, therefore, to Thee through Jesus, Son of man, Son of God; with Him is acceptance; in Him is reconciliation; with Him is the peace of God.—JOSEPH PARKER.

This is the wound and the shame of our sin, that it is a disobedience and an unwilling service of One so gracious and so full of all noble excellence. We are ashamed when we reflect how little we have requited Thy love with our love; Thy reasonable command with our filial obedience; we have sought each one his own way; we have had our own will and purpose aside from Thine and contradicting Thine. O Lord, we are unworthy of Thy name or of Thy favour; we only plead Thy grace, saying, 'God be merciful to us sinners.'—H. W. BEECHER.

Of Evil Influence.

We have sinned before others and led them into sin, from which we cannot now reclaim them; we have missed opportunities of reclaiming those we might have helped. We have sinned with others and confirmed them in sin.—MARCUS DODS.

Almighty, to whom it is never fit to come without confession of our sins, have mercy upon us when we humbly lay before Thee all our wrong-doing. Count not up all our transgressions, blot out our iniquities. When before us arise the ghosts of the past, those we have tempted, the hours we have wasted, have mercy upon us. Lift us up, that we may forget these evil things.—G. DAWSON.

Of Forgotten Sins.

O God, that which we have forgotten, that of which we took no account, through the lightness of our minds, but which Thou knowest and rememberest against us, in the days of childhood and youth and full age, blot it out, we pray Thee, in the blood of Jesus Christ, and let it not rise in judgment against us, when we stand hereafter before Thy Throne.—C. J. VAUGHAN.

Of the Guilt of the Crucifixion.

We confess before Thee, O God, with shame and sorrow, our own part in that sin which our Lord Jesus Christ bore upon the Cross. Quicken our consciences, O God, by Thy Holy Spirit, to feel ourselves guilty of His passion and His Crucifixion. O may we hate that sin which wounded and pierced Him. Give us grace to abhor it, as His enemy and ours. As He died and rose again for us, so may we, not in name only, but in deed and truth, die from all sin, and live again unto righteousness.—C. J. VAUGHAN.

We confess, O Lord Jesus, that Thou hast died unto sin which was not Thine, but ours; and therefore, because having once died for the ungodly, Thou livest unto God, make us so to die unto sin once, that rising again to receive our crown, we may ever rejoice in Thine eternal gifts.—*Mozarabic*.

With shame, O Lord, do we call to mind in Thy presence our heinous and innumerable sins. They are ever before us. In the bitterness of our souls we remember them this day. Unto us, even unto us, O God, who are the chief of sinners, be propitious for Thy great mercy. We confess that for the evil we have done we deserve to be punished. But do Thou look upon the face of Thine Anointed who bare our sins in His own body to the tree, and remember His bitter anguish, and grievous wounds and painful death upon the Cross. With deep sorrow of heart do we recall this day the sufferings of Thy patient and blameless Lamb. Ours, O God, was the blame, but His the pain. Our sins Thou didst cause to meet upon Him. He was wounded for our transgressions; He was bruised for our iniquities. Help us devoutly and with self-upbraiding to ponder what He bore for our salvation who was made a sin-offering for our

guilt; that we may worthily deplore our transgressions and be heartily sorry for our sins.—J. OSWALD DYKES.

Of Impenitence.

We acknowledge, O God, the very sins of this day were enough to condemn us; for we have done little good and much evil since the beginning of it; our thoughts have been vain and trifling, our words foolish or sinful, our actions for the greatest part either evil or to little purpose; and though we be one day now nearer our graves, we have made little progress in that work for which Thou hast sent us into the world. And now, while we are confessing these things unto Thee, the little sensibleness of our hearts brings new accusations against us. Oh! how just were it with Thee that we should lament these follies and sins unto all eternity, which we now confess with so little grief and bitterness of spirit.—H. SCUGAL.

Of Imperfect Service.

Accept, O Lord, the imperfect and sin-stained service which we have rendered to Thee during the past week. We are afraid and ashamed to look back upon it, until we bring it to the Cross of Jesus Christ, and sprinkle it with His most precious blood. Thou hast seen, O God, the selfishness of our aims, the earthliness of our motives, and the indolence and lukewarmness of our spirits. Thou knowest how many things we have left undone, through sloth and self-indulgence, through ingratitude to Thee, and indifference towards our neighbour. All our idle, trifling, and uncharitable words; all our wasted, half-employed, and misused hours; all our selfishness, vanity, and ungodliness; all our disregard of Thy talents of example and influence; all our omitted duties and all our committed sins; that which we have done carelessly or ignorantly, and that which we wickedly heeded not, or have forgotten; Thou, O Lord, knowest all, rememberest all, and must bring all into judgment, even every secret thing.—C. J. VAUGHAN.

Of Indifference.

Forgive us that, Thou having done so much for us and so lavishly and ungrudgingly sacrificed for us, we should have been so backward, so timorous, so irresponsible. Forgive our foolishness, our carelessness about Thy purpose, our unfaithfulness to

Thy interests. Forgive us that we have come to Thee for so little, that we are so different from what we might have been if we had taken Thee at Thy word and believed that Thou wert able to make us partakers of Thy fulness and fellow-workers with Thee. Give us a simpler faith, and help us to depend on Thee more for all we need, believing that it is by Thy power alone we can effect anything.—MARCUS DODS.

Of Ingratitude.

Quicken our consciences, O Lord, by Thy Holy Spirit, that we may feel as we ought our past ingratitude to Thee. Make us ashamed of the idleness, the worldliness, the carelessness, the sensuality, of which we have been guilty before Thee. Lord, our own hearts condemn us; and Thou art greater than our hearts, and knowest all things.—C. J. VAUGHAN.

Forgive, O Lord! we beseech Thee, all that has been amiss in our past, our many acts of unthankfulness, our often forgetfulness of Thee and of Thy will, the follies that have led us away from Thee, the vain attempts to find refuge in others than Thyself. Forgive the coldness of our love, the wavering of our faith, the irresolution of our past desires, the poverty of our service, and the mingled motives that have blended with our purest aspirations.—A. MACLAREN.

Of Misspent Time.

Forgive us that we have this day neglected the duty which we have assigned to it, and suffered the hours, of which we must give account, to pass away without any endeavour to accomplish Thy will, or to promote our own salvation. Make us to remember, O God, that every day is Thy gift, and ought to be used according to Thy command. Grant us, therefore, so to repent of our negligence,

that we may obtain mercy from Thee, and pass the time which Thou shalt yet allow us in diligent performance of Thy commands.—SAMUEL JOHNSON.

Of Murmuring.

We have often murmured against the allotments of Thy Providence, instead of receiving them humbly at Thy hand, and using them for the correction of our manifold faults and sins.—C. J. VAUGHAN.

Of Neglect of Spiritual Things.

We are ashamed that we should have cared so little for these spirits of ours for which Thou hast cared so constantly and tenderly and sacrificed so dearly. We have not been diligent in the use of the means Thou hast provided, and when we have, we have often trusted more to them than to Thy Spirit.—MARCUS DODS.

We call to mind our broken vows and unfinished work, the blossoms that never brought forth fruit, the unheeded prayers of others, the teaching that never came to good, all our foolish desires and wasted passions, all the wine poured out in wrong places, all the worship given to the false gods, all the hours that might have been full of preciousness, all our negligence of duty, all our backslidings and sinings, our faintings and failings and fallings.—G. DAWSON.

Our past iniquities remain with us, and take hold upon us; our indolences, our idle words, our careless neglects to redeem the time, to seize the opportunity; our occasional mean yieldings, our tarryings to listen to the flesh, our thoughtless infidelities to the spirit; these have not perished in the waters of our repentance, nor has Thy forgiving mercy extinguished them.—S. A. TIPPLE.

The Unjust Steward in a New Light.

BY THE REV. WILLIAM ARNOTT, DENNISTOUN, GLASGOW.

THE interpretation most commonly given and received of the Parable of the Unjust Steward is far from being satisfactory.

It has given the enemies of the truth an opportunity of bringing a grave charge against the

moral character of Jesus: namely, that Jesus instead of showing His marked disapproval of dishonesty, held up, for the imitation of His disciples, the unrighteous conduct of at least one clever cheat.

This is a serious charge, one that may well lead us to question the correctness of the interpretation which gives occasion for its being made. For we know that the Saviour did no sin, neither was guile found in His mouth, and that neither by word nor deed did He give any countenance whatever to unrighteousness.

In order to evade the grave charge to which we have referred, it is pleaded that the unjust steward is commended in the parable only for his wisdom, or cleverness, in the forethought and cunning displayed in his trying emergency; and that this and this alone is held up by Jesus as worthy of imitation in respect to spiritual things. But this seems a very narrow view to take of the parable, and it would seem as if it was resorted to in order to evade an insuperable difficulty.

Another objection to the interpretation of the parable commonly given is, that it represents Jesus as commending to, or enjoining upon, His hearers, not a *similar* course to that indicated in the parable, but an *opposite* one. This is quite out of keeping with the nature and design of a parable. 'A parable can never be intended to indicate its counterpart.' Hence we may safely say that our Saviour did not intend to recommend to His disciples a course *opposite* to the management of the steward, but a *similar* one. The application is but the carrying out of the parable, and so out of the clear sense we should be able to infer that which is more obscure.

We would like to have such a clear and legitimate interpretation of the parable as would give no occasion to any one to say or insinuate that its Author gave any countenance whatever to unrighteousness. Nay, we would like to have the parable so interpreted as clearly to show that it condemns all injustice, and was intended to stimulate the disciples of Jesus to the practice of righteousness and benevolence towards men, as well as of holiness towards God.

We find that Jesus addressed this parable to His disciples—'And he said also unto his disciples.' By disciples here we understand all those who followed Jesus and gladly received His instructions. The term does not seem to be limited to the *Twelve* or to the *Seventy*; but evidently refers to all who heard and received His teachings.

The expression, 'and he said also unto his disciples,' shows that this parable is connected with those in the preceding chapter. These the

Saviour addressed to the Scribes and Pharisees, in vindication of His conduct in receiving sinners and eating with them. The publicans and sinners whom He so kindly and lovingly received, and with whom He did eat, were those who had drawn near to hear Him. And we understand that these are they who are here called *His disciples*.

Jesus, as was natural, having showed the Scribes and Pharisees that His conduct was right and good, turned round and addressed those who had been the occasion of the whole discourse, and pointed out their duty and guarded them against the danger to which they stood exposed—guarded them against what was perhaps their besetting sin. And He still further showed the Pharisees what was their duty as the professed and boasted children of the light.

We come now to notice the parable itself. In it we have brought before us the case of a steward, one who has proved unfaithful, been reported to his master, called to give an account, and who is threatened with the loss of his stewardship. Doubtless we are all familiar with what follows—the scene described from the second to the eighth verse. Evidently that scene took place in the presence of the rich man—the master of the steward. 'He called him, and said unto him, How is it that I hear this of thee? give an account of thy stewardship; for thou mayest be no longer steward.'

There is no proof—nothing to show that the steward left his master's presence to determine what course he would pursue, and transact what is recorded of him.

Now that he was face to face with his master, and his dishonesty brought home to him, he seems to have made up his mind very quickly as to what he would do. He merely thought within himself and resolved at once what to do. 'Then the steward said within himself, What shall I do? for my lord taketh away from me the stewardship: I cannot dig; to beg I am ashamed. I am resolved what to do, that, when I am put out of the stewardship, they may receive me into their houses.' In what follows we have the resolution of the steward developed. 'So he called every one of his lord's debtors, and said unto the first, How much owest thou unto my lord? And he said, An hundred measures of oil. And he said unto him, Take thy bill, and sit down quickly, and write fifty. Then said he to another, And how much owest thou?

And he said, An hundred measures of wheat. And he said unto him, Take thy bill, and write fourscore.'

This is the principal part of the parable. And the great question comes to be—*Was all this done by the steward to deceive his master, and rob him of more of his property?* We think not. For his master is present hearing and seeing the whole transaction. And then he received the well-done of his master: 'The lord commended the unjust steward, because he had done wisely.'

Now, if we cannot understand the conduct of the steward as a piece of clever deception practised on his master, then there is nothing for us but to regard it as a good and honest transaction. And if good and honest, then also a *generous* transaction. It seems to us to be good, honest, and generous.

The conduct of the steward is very much akin to that of Zaccheus as represented in Lk 19⁸. 'And Zaccheus stood, and said unto the Lord, Behold, Lord, the half of my goods I give to the poor; and if I have taken anything from any man by false accusation, I restore him fourfold.' Now this conduct on the part of Zaccheus approves itself to all as just and generous. And it is just what every unrighteously enriched person ought to do. Of this character was the conduct of the unjust steward when called upon to give an account of his doings. He makes restitution and is liberal at the same time. For, doubtless, what he caused to be subtracted he made up out of his own stock.

This was a master-stroke of wisdom, and could not fail to call forth the admiration of his lord, and the gratitude of the debtors. By it he accomplished two things at once. He made restitution to his lord, whom he openly confesses to have injured, by giving out of his own gains what he caused to be deducted from the bills of the debtors; which, very likely, they were unable to pay, and thus protected his master against loss. Then at the same time he showed kindness to the debtors, who, for want of means, might have been sold with all they counted dear that payment might be made.

Thus he touched the feelings of creditor and debtors, and laid them under obligation to himself. And so 'the lord commended the unjust steward because he had done wisely.'

If the conduct of the steward had been such as it is commonly represented—a dishonest trick, a clever cheat—his lord could not have so com-

mended him. In that case he would have deserved the severest censure of his master. But his conduct is such that it at once meets with the approbation of the master, and he commends the steward for having *done* wisely.

We wish to emphasize the word *done*. It is not said that he managed wisely, but that he acted wisely, that is, that he returned to a wise course; not a course in the carrying out of which he was under the necessity of resorting to new acts of unrighteousness and defrauding his lord to a greater extent. But a course by which he redeemed himself—recovered his character, and secured the good opinion of his lord, and made friends of the mammon of unrighteousness. And that which received the approbation and commendation of the steward's master is also pointed to by Jesus as manifesting the higher wisdom. '*For the children of this world are wiser in their generation than the children of light.*' We have now come to the inference drawn by our Saviour from the narrative.

In this inference we have two classes specified, and a comparison drawn between them—the children of this world, and the children of light. And of the children of this world it is affirmed that they are wiser in their generation than the children of light.

At this point the question comes to be, Who are denoted by the expression, 'The children of this world'? Whoever they are it is plain that they are those who are represented by the steward in the parable. It is said of him that he had done wisely. And, evidently referring to this, Jesus says, the children of this world are wiser in their generation than the children of the light. Our question now is, Who constitute the class represented by the steward? There is but one answer can be given to the question, namely, the *publicans and sinners* who had become the disciples of Jesus.

The Scribes and Pharisees looked upon them as peculiarly the children of the world, whilst they, the Scribes and Pharisees, looked upon themselves as in a peculiar manner the people of God. The Scribes and Pharisees constitute the class called by Jesus *the children of the light*. And such without doubt they considered themselves. They trusted in themselves that they were righteous, and despised others (Lk 18⁹); that they alone knew the law, and were not blind as other men. 'Behold, thou art called a Jew, and retest in the

law, and makest thy boast of God, and knowest his will, and approvest the things that are more excellent, being instructed out of the law; and art confident that thou thyself art a guide of the blind, a light of them which are in darkness, an instructor of the foolish, a teacher of babes, which hast the form of knowledge and of the truth in the law' (Ro 2¹⁷⁻²⁰).

There is no evidence in favour of the common idea that our Saviour is here drawing or making a comparison between Christians and the unbelieving world. The evidence is on the other side. For if they are meant the proposition is not true. The unbelieving world is not wiser in its generation than the Christian in whose heart is shed abroad the light and love of heaven. But understanding the children of light to denote the Jews in opposition to the publicans and sinners—the children of this world—the proposition is true.

How are the children of this world, namely, the publicans and sinners, wiser than the children of light, namely, the Scribes and Pharisees? They are wiser in respect to their generation. By generation here is meant *state and character*, as in Mt 12³⁹, 'An evil and adulterous generation seeketh a sign'; and Mk 9¹⁹, 'O faithless generation, how long shall I be with you? how long shall I suffer you?'

That is, they manifested more wisdom in respect to their state as sinners. This they showed by the way they acted. The Scribes and Pharisees trusting in themselves that they were righteous, not only despised others, but despised and rejected Jesus because He preached the glad tidings of

great joy to the poor and needy, the lost and degraded. But the publicans and sinners, conscious of their lost condition and feeling their need of a Saviour, welcomed Jesus, and drew near to hear Him. Jesus gives a beautiful representation of this in the Parable of the Two Sons in Mt 21²⁸⁻³². 'But what think ye? A certain man had two sons; and he came to the first, and said, Son, go work to-day in my vineyard. He answered and said, I will not; but afterward he repented, and went. And he came to the second, and said likewise. And he answered and said, I go, sir; and went not. Whether of them twain did the will of his father? They say unto him, The first. Jesus saith unto them, Verily I say unto you, That the publicans and the harlots go into the kingdom of God before you. For John came unto you in the way of righteousness, and ye believed him not; but the publicans and the harlots believed him: and ye, when ye had seen it, repented not afterward, that ye might believe him.' The steward in the parable beautifully represents the publicans and sinners who thus entered into the kingdom of God, whilst the Pharisees—the professed and boasted children of the light—went not in. In his unfaithfulness to his master, when he wasted his goods, he was a type of the publicans and sinners when unconverted and living in a state of supreme selfishness. But when he was led to follow a new course and to act wisely, he represented the publicans and sinners as returned to Christ. And in their return showing themselves wiser than the children of light—the Scribes and Pharisees.

Literature.

THE APOCRYPHA AND PSEUDEPI- GRAPHIA OF THE OLD TESTAMENT.

IF ever a man has had his name associated with a special branch of study that man is Professor R. H. Charles of Oxford. It might be said almost that he had created the study with which he is identified. For before he began, not only were there no critical editions of the Old Testament Apocrypha and Pseudepigrapha in English, but it does not seem to have occurred to any one that such a thing was necessary. If he has not

created, he has certainly revolutionized, his study. It is only now, and it is only because he has published so much, that it is possible to offer in English an edition of the Apocrypha and Pseudepigrapha that can be relied upon for history or for doctrine.

He has worked upon this edition for several years, and Dr. Charles knows how to work. He has had colleagues who could work with him. The book is in two volumes, the first volume containing the Apocrypha, and the second and much larger volume the Pseudepigrapha. Here is a

complete list of the men, and the books which they have edited :

APOCRYPHA.

- BALL, C. J., M.A., D.Litt., Queen's College, University Lecturer in Assyriology, Oxford: *The Epistle of Jeremy*.
- BENNETT, W. H., Litt.D., D.D., Professor of Old Testament Exegesis, Hackney College, London: *The Prayer of Azariah and The Song of the Three Children*.
- BOX, G. H., M.A., formerly Scholar of St. John's College, Oxford; Lecturer in Rabbinical Hebrew, King's College, London; Rector of Sutton, Beds.: *Sirach* (along with Dr. Oesterley).
- COOK, S. A., M.A., Ex-Fellow and Lecturer in the Comparative Study of Religions, and Lecturer in Hebrew and Aramaic, Gonville and Caius College, Cambridge: *1 Esdras*.
- COWLEY, A. E., M.A., D.Litt., Fellow of Magdalen College, Oxford: *Judith*.
- DAVIES, T. WITTON, B.A., Ph.D., Professor of Semitic Languages, University College, Bangor: *Bel and the Dragon*.
- EMMET, CYRIL W., M.A., formerly Scholar of Corpus Christi College, Oxford; Rector of West Hendred: *3 Maccabees*.
- GREGG, J. A. F., D.D., Archbishop King's Professor in Divinity, Trinity College, Dublin: *The Additions to Esther*.
- HOLMES, SAMUEL, M.A., Lecturer in Theology, Jesus College, Oxford: *The Wisdom of Solomon*.
- KAY, D. M., B.D., Professor of Oriental Languages, St. Andrews: *Susanna*.
- MOFFATT, JAMES, D.D., Yates Professor of New Testament Greek and Exegesis, Mansfield College, Oxford: *2 Maccabees*.
- OESTERLEY, W. O. E., D.D. (Cambridge): *1 Maccabees, Sirach* (jointly with G. H. Box).
- RYLE, RIGHT REV. BISHOP HERBERT E., D.D., Dean of Westminster; formerly Hulsean Professor of Divinity, Cambridge, and Bishop of Exeter and Winchester: *The Prayer of Manasses*.
- SIMPSON, D. C., M.A., Lecturer in Theology and Hebrew, St. Edmund Hall, and Reader in Hebrew and Old Testament in Manchester College, Oxford: *Tobit*.

WHITEHOUSE, O. C., M.A., D.D., Theological Tutor, Cheshunt College, Cambridge: *1 Baruch*.

PSEUDEPIGRAPHIA.

- ANDREWS, HERBERT T., B.A. (Oxford), D.D. (Aberdeen), Professor of New Testament Exegesis, Hackney and New College, London: *The Letter of Aristeeus*.
- BOX, G. H. (see List of Contributions to Vol. I.): *4 Ezra*.
- CHARLES, R. H.: *2 Baruch, 1 Enoch, 2 Enoch, Martyrdom of Isaiah, Book of Jubilees, Assumption of Moses, Testaments of the XII. Patriarchs, Fragments of a Zadokite Work*.
- CONYBEARE, F. C., M.A., D.D. (Giessen), formerly Fellow of University College, Oxford; Fellow of the British Academy; Officier d'Académie: *Story of Ahikar* (Armenian Version).
- DAVIES, A. LL., M.A., formerly Scholar of Queen's College, Oxford: *The General Index*.
- FORBES, NEVILL, M.A., Reader in Russian and the other Slavonic Languages: *2 Enoch* (translation).
- GRAY, G. BUCHANAN, D.D., D.Litt., Professor of Hebrew and Old Testament Exegesis, Mansfield College, Oxford: *The Psalms of Solomon*.
- HARRIS, J. RENDEL, Litt.D., LL.D., Director of Studies at the Friends' Settlement, Woodbrooke: *The Story of Ahikar* (Syriac, Aramaic, and Greek Versions).
- HERFORD, R. TRAVERS, B.A.: *Pirkē Aboth: The Sayings of the Fathers*.
- HUGHES, H. MALDWYN, D.D. (London): *3 Baruch*.
- LANCHESTER, H. C. O., M.A., formerly Fellow of Pembroke College, Cambridge: *The Sibylline Oracles*.
- LEWIS, AGNES SMITH, Hon. Phil. Doc. (Halle Wittenberg), LL.D. (St. Andrews), D.D. (Heidelberg): *The Story of Ahikar* (the Arabic Version).
- TOWNSHEND, R. B., M.A., formerly Scholar of Trinity College, Cambridge: *4 Maccabees*.
- WELLS, L. S. A., M.A., formerly Tutor in Ripon Theological College: *The Books of Adam and Eve*.

Each editor has been made responsible for his own book or books under the general editor's

supervision and under the guidance of a definite plan of work. The plan is as follows:

- (1) Short account of the book, embodying its leading features and the editor's chief conclusions.
- (2) Title of the book.
- (3) The MSS.
- (4) The Ancient Versions.
- (5) Date of (a) the original text, (b) of the Ancient Versions.
- (6) Integrity or composite nature of the text.
- (7) Authorship.
- (8) Influence of the book on later literature—(a) Jewish; (b) Christian.
- (9) Theology of the book.
- (10) Bibliography—(a) Chief editions of the text (and of the Ancient Versions); (b) chief critical inquiries; (c) chief editions of the book.

A choice of scholarship such as Dr. Charles was able to make, and a supervision and verification so conscientious as he has exercised, have produced a work which surpasses all other complete editions of the Apocrypha or Pseudepigrapha in any language. It is just such a work as our own great Universities, alone perhaps of the educational centres of the world, could have produced, and our own University presses published.

And the volumes have appeared at the happiest possible moment. Never before was the interest in these books—or at least in the Pseudepigrapha—so wide-spread. That interest has its focus in the eschatology. And to the eschatology Dr. Charles and his fellow-editors have devoted many pages of the most cautious exposition, the fruit of very careful investigation. Hitherto the student of theology has been at the mercy of the eschatological writers whose bias he had no means of estimating. Now the sources are open. He can criticise his teachers, or even become a teacher himself. The result will be (we are ready to prophesy) that the alarm which Schweitzer raised will settle. The originality of Christ is of no moment; His knowledge, His foresight, His confidence in the Father and in Himself will be vindicated through and through. A child of His age? Certainly; for every age is His age.

But this great work is sent out for no apologetic purpose. It is a work of fine scholarship. Its title is *The Apocrypha and Pseudepigrapha of the Old Testament in English* (Oxford: At the Clarendon Press; 2 vols. 4to, 63s. net).

WILLIAM MORRIS.

Mr. Arthur Compton-Rickett knows all that has been written about William Morris, and he holds

that enough has not been written yet. He has therefore added to the shelf one more volume, calling it *William Morris: A Study in Personality* (Herbert Jenkins; 7s. 6d. net). Recently we had *Ruskin: A Study in Personality*, from Mr. A. C. Benson, which gave us a good liking for studies in personality. Mr. Compton-Rickett has neither Mr. Benson's subject nor his gift. Yet we have read the book right through without a moment's loss of interest.

It is a study of personality, and we are told much of Morris apart from his work. The men who knew him well have given the author of the book their impressions, or they have corrected his own. But, after all, it is through his work that Morris is really made known to us, and much of the volume is occupied with an appreciation of Morris as poet, craftsman, prose romancer, and social reformer.

There are two important characteristics, says Mr. Compton-Rickett, which individualize Morris's poetic work, and differentiate it from that of his contemporaries. In the first place, spaciousness of design. The most obvious thing about his work as an artist, whether the work be a wall-paper or an epic, is this spaciousness of design. Large effects, ample spaces of beauty, diffusion rather than concentration, were what he aimed at.

The second characteristic is directness of method. Directness is not essential to beauty of literary workmanship. There is a beauty in the allusiveness and complexity of poets like Browning and Rossetti, and especially of Meredith. But the directness that springs from a large simplicity of nature was instructive and essential to a temperament such as Morris's. Without it his spaciousness of design might have spelt mere prolixity and incoherence. With it, it gives lucidity and unity to his work. It is part of the old-world atmosphere he brought into modern literature, and shows how fully he had incorporated into blood and marrow the old legends and sagas.

In the prose Romances 'there is a frank animalism, an outspoken earthiness, which is wholly beautiful, because of its frankness and simplicity. The people of Morris-land are naked and not ashamed.'

And then we are told that 'he had, to put it baldly, no use for religion in his scheme of things; and if he had no use for a thing, whatever it might mean to others, for him it was something to be

placed on one side. So on one side accordingly it went, just as did the Art of the Renaissance, or the scenic beauties of Southern Europe.'

Mr. R. B. Cunninghame Graham writes an Introduction, and succeeds in contradicting the author in one important respect. 'I think he had no humour,' he says, 'for he loved fun, broad, mediæval fun and jokes. Now fun and humour cannot exist together in one man, any more than profit goes with honour in one bag.' But the author tells us that 'his sense of fun was considerable, his sense of humour was more lively than subtle.' And again, 'his gusto for humorous literature was considerable though limited. His delight in Dickens is well known.' And again, 'there is nothing particularly subtle about all this, but it betokens a sturdy quality of humour which served its possessor in good stead in the rough-and-tumble of life.'

TRANS-HIMALAYA.

The third volume of Sven Hedin's *Trans-Himalaya: Discoveries and Adventures in Tibet* has been published (Macmillan; 15s. net). It is a great handsome volume, richly illustrated from photographs and sketches made by the author.

The chapters vary in interest. At first they are rather commonplace chronicles, lit up occasionally by a gleam of humour or a flash of danger. But the interest grows. Slowly but steadily the interest of the narrative grows, author and reader together warming to the wonderful work, till the thirty-first chapter is reached and the return to civilization in circumstances the most dramatic conceivable, and told with astonishing simplicity and pathos.

Sven Hedin had to cross the Sulej to Poo. There had been a bridge as recently as 1904, which had been considered an engineering triumph and was looked upon by the natives with awe and admiration. But after a few months' use the lower beams gave way close to the piers, and the whole structure was precipitated with a crash into the torrent below. The timber obtained in the neighbourhood was too brittle. The only means of crossing the river now was a cable, which one of Hedin's followers succeeded in crossing and went to the village of Poo, high up and hidden by the mountain flanks, to find assistance.

'At last our waiting comes to an end. Yonder a party of men are hurrying down the slope.

They are natives of Poo, but there are also two Europeans with walking-sticks and sun-helmets. They mount the dam quickly, and greet us politely. I have forgotten how to take off my hat, though fortunately I do not put out my tongue, but flourish my sketch-book frantically. We can see how eager they are to get me across as soon as possible. Ngurup has given them my letter. They know, then, who it is that now wishes to return to civilization after a sojourn of two years in Tibet—contrary to the wishes of four governments, of England and India, Tibet and China, not to mention the treaty concluded in 1907 between Great Britain and Russia, one of the objects of which was to prevent anything in the way of exploration for three years. They know that during that time I was my own master, and are curious to know how I have got on.'

Then comes the crossing: 'I am dangling between heaven and the murderous Sulej. I have explored this river and discovered its ultimate source. Surely the discovery demands a victim! I never entertained such great respect for this grand majestic river as at this moment, and suddenly I realized the meaning of the *chhorten* pyramids and cairns of the Tibetans on banks and bridges, those cries for help against the uncontrollable powers of nature, and those prayers in stone to inexorable gods. My eyes fall on the gigantic white cauldron boiling in the abyss below. How magnificent, how ravishingly beautiful! Language has no words to describe it; no artist can depict this scene, the dizzy bird's-eye view cannot be reproduced on canvas. Only a model could give some notion of it. Only the droning of the thundering water is heard, repeated every moment. It fills the narrow chasm, and I hover among a chaos of sound waves crossing one another from all sides.'

The Europeans were two Moravian missionaries. August 30 was a Sunday, and a service was held in the small chapel of the mission. The congregation consisted of perhaps fifty people, including a few children. The men sat on the right, the women on the left of the pulpit. My men also attended and listened with great astonishment to the singing and the words of the preacher. The tones of the organ sounded gentle and peaceful, and in the tongue of their country the Christians sang a psalm to the tune of 'Glory to God in the Highest.' It was wonderfully beauti-

ful. I wept from emotion in the little lonely church among the majestic mountain masses of the Himalayas.

He was taken round the mission premises and into the little churchyard. 'How sad and affecting to see these children's graves with their fresh or already faded wreaths! There one can read the names of many children who only came into the world to be baptized and to die, and of many who during their brief existence saw no other white faces than those of their parents, and no other scene than the Himalayas round Poo. Unknown to the world, pure and innocent, the little people slumber under the perishable inscriptions of their tombstones. Mr. and Mrs. Schnabel had three children in this churchyard, and one had died in the Red Sea on the voyage home. Mr. and Mrs. Marx had consigned their only child to the soil of the Himalayas fourteen days before, and fresh wreaths adorned the little mound. Some gravestones had inscriptions in Tibetan characters, not the everlasting, inane "Om mani padme hum," but Christian words, for beneath them rested villagers of Poo who had received baptism.'

Mr. Batsford is publishing a series of 'Fellowship Books' (2s. net each). We have seen and read two of them—*Friendship* by Mr. Clifford Bax, and *Divine Discontent* by Mr. James Guthrie. They are surprisingly alike. They are alike in outward form, of course, and that is itself attractive. But they are alike in the sense that their subject is great and demands the best the authors can do for it, and they have both done well. The thoughts are modern as well as the illustrations; the language is both accurate and imaginative. There will be no rush of the railway traveller for the books, they are too fine for that; but the thoughtful will read and be satisfied.

As a companion volume to his *First Principles of Heredity*, Dr. S. Herbert has written *The First Principles of Evolution* (A. & C. Black; 7s. 6d. net). The aim of the author is to furnish the general student of literature or life with a sufficient knowledge of Evolution to enable him to write or speak about it accurately. The book is therefore especially useful for the preacher, who must often touch the subject and dare not touch it ignorantly.

But Dr. Herbert has had the student of science in his mind also. For this purpose the book is at once elementary and progressive. It is elementary enough for the student to begin the study of evolution with it, and it leads him on to higher, fuller, more minute, and more difficult books and efforts. Being thus a beginner's book, simplicity of statement and clearness of arrangement are kept watchfully in mind throughout. And at every step the diagram is brought in to aid the verbal description.

The whole ground is covered. Its sections are Inorganic, Organic, and Superorganic Evolution. The last is another name for Social Evolution. The discussion ends with some remarks on the relation of evolution to progress. We shall end our remarks on the book by quoting the last few sentences:

'Seeing that no social amelioration can change the intrinsically bad into intrinsically good, we must substitute for natural selection what D. G. Ritchie so felicitously called "rational selection." By preventing the socially unfit from propagating their kind—whilst giving all due consideration to the unfit themselves—the new school of eugenics, insisting on the hereditary factor, proposes to supplement social reform by race culture. Elimination of the worst social types, together with selective breeding of the socially best, would not only raise progressively the standard of the race, but would, by reaction and counter-reaction, improve the very methods of social endeavour. There would then be practically no limit to the achievements of the world's progress.'

'The world is too much with us,' says the mystic. The world is ready to retort that mysticism is too much with us. There is sure to be a reaction some day. Let us therefore profit by our opportunity. While book after book comes out, let us see to it that we know what mysticism is; let us see if it is possible to become true mystics.

The latest book is on *Mysticism in English Literature* (Cambridge: At the University Press; 1s. net). It is one of the Cambridge Manuals of Science and Literature. Its author is Dr. Caroline F. E. Spurgeon. In so short a book the author has to keep to her text; and so we have the mystics of English literature and no others. They are divided into (1) Love and Beauty Mystics, (2) Nature Mystics, (3) Philosophical Mystics, and (4)

Devotional and Religious Mystics. With a clear conscience that she knows what mysticism is and what is literature, Dr. Spurgeon moves easily among the great, rejecting and retaining, and writing such a book as the lover of books will devour greedily.

The Commentaries of Isho'dad on the Gospels were published by Mrs. Margaret Dunlop Gibson as Nos. v., vi., and vii. of *Horæ Semiticæ*. The same editor has now issued Isho'dad's Commentaries on the Acts and three Catholic Epistles. The work forms the tenth number of *Horæ Semiticæ* and the fourth volume of *The Commentaries of Isho'dad of Merv* (Cambridge: At the University Press; 7s. 6d. net). Dr. Rendel Harris contributes an Introduction, in which he brings knowledge of Isho'dad up to date. Mrs. Gibson and he between them show how freely these early commentators on the Bible borrowed from one another—Isho'dad from Ephrem and from Theodore, Bar-Salibi and even Bar-Hebræus from Isho'dad. Dr. Rendel Harris also finds confirmation for his own clever conjecture that St. Paul's words, 'In him we live and move and have our being,' were quoted from the 'Minos' of Epimenides, for Isho'dad in his comment on the passage says distinctly, 'The blessed Paul took this sentence from Minos.' We have confirmation also of the reason for calling the Cretans 'liars.' They asserted that Zeus had been lacerated by a wild boar and buried and that his grave was seen among them; whereupon Minos the son of Zeus is represented in the poem as saying with indignation, 'The Cretans carve a tomb for thee, O holy and high! liars! evil beasts, and slow bellies; for thou art not dead for ever; thou art alive and risen; for in thee we live and are moved, and have our being.'

Mr. F. P. Mennell of the Rhodesia Museum has just published, through Messrs. Chapman & Hall, *A Manual of Petrology* (7s. 6d. net). It is a Manual; a work which covers the whole ground of Petrology and does not deal exhaustively with any department of it. The author's language is clear and terse, and the illustrations are illustrative. Some of the illustrations are photographs and others are sketches. The latter are so drawn that the characteristics of the minerals strike the student's eye at once. And it is for the student

and the working geologist that Mr. Mennell has written his book. In this way he has filled a distinct blank; for among the many works on Petrology the special needs of the student have been overlooked. The fact that the Manual is the result of work in South Africa takes away very little from its scientific use and undoubtedly adds to its general interest.

Messrs. C. W. Daniel have issued in this country a new edition of a book by Stephen Pearl Andrews which was first published in 1851. The book, of which the title is *The Science of Society* (5s. net), consists of two parts. The first part is entitled 'The True Constitution of Government,' and the second, 'Cost the Limit of Price.' Of the first part the idea is that the individual is sovereign. 'Protestants,' says the author, 'and Protestant churches may differ in relation to every other article of their creed, and do so differ, without ceasing to be Protestants, so long as they assert the paramount right of private or individual judgment in matters of conscience. It is that, and that only, which makes them Protestants, and distinguishes them from the Catholic world, which asserts, on the contrary, the supreme authority of the church, of the priesthood, or of some dignitary or institution other than the Individual whose judgment and whose conscience is in question. In like manner, Democrats and Democratic governments and institutions may differ from each other, and may vary infinitely at different periods of time, and still remain Democratic, so long as they maintain the one essential principle and condition of Democracy,—namely, that all governmental powers reside in, are only delegated by, and can be, at any moment, resumed by the people,—that is, by the *individuals*, who are first Individuals, and who then, by virtue only of the act of delegating such powers, become a *people*,—that is, a combined mass of Individuals. It is this dogma, and this alone, which makes the Democrat, and which distinguishes him from the Despotist, or the defender of the divine right of kings.'

Then he says: 'What Socialism demands is the emancipation of the Individual from social bondage, by whatsoever means will effect that design, in the same manner as Protestantism demands the emancipation of the Individual from ecclesiastical bondage, and Democracy from political. Whoso-

ever makes that demand, or labours to that end, is a Socialist. Any particular views he may entertain, distinguishing him from other Socialists, regarding practical measures, or the ultimate forms of society, are the mere specific differences, like those which divide the Protestant sects of Christendom.'

That principle, then, together with the corresponding and complementary principle that cost is the limit of price, enforced by a vast variety of illustrations and arguments, make up the book, and, in the author's judgment, nothing short of a revolution in economics. 'In those words is contained the Most Fundamental, the Most Potent, and the Most Revolutionary Idea of the nineteenth century.'

However open to misunderstanding the word 'apologetics' may be, the defence of Christianity has to be made in the face of every new method of attack, and for that defence no better name has been discovered. Principal A. E. Garvie in his book, *A Handbook of Christian Apologetics* (Duckworth; 2s. 6d. net), explains the meaning of the word at the very outset; and then, having cleared the ground, he proceeds to a masterly vindication of the Christian claim against the modern, including the most recent, forms of unbelief. For Dr. Garvie is a man who can give reasons for the hope that is in him. And the hope that is in him is a hope sure and steadfast. The book is more than a defence; it is a fine exposition of all that is essential in the Faith.

A geological book of general interest and scientific value combined has been written by Mr. A. T. Swaine and published by Messrs. Charles Griffin & Company under the title of *The Earth: Its Genesis and Evolution* (7s. 6d. net). Mr. Swaine is not only a careful scientific observer, he is also a master of style, as the first paragraph of his Preface, which tells with what thoughts in his mind he wrote the book, will show:

'The problem of the earth's origin has proved itself to be a fascinating theme in every generation. Imaginative philosophers, keen-visioned seers, and calculating and observant scientists have each in turn endeavoured to provide a solution. Interest in the question has been perpetuated by its continued elusion of those who search its depths. The sign of the earth's true beginning is yet shrouded in

mystery. Research has thrown a burning light upon the hypotheses of yesterday, but each theory in the long succession has manifested a small amount of enduring truth. Past efforts have not failed to contribute to the store of knowledge which lasts from generation to generation. As the centuries pass, what has proved itself of good report combines with every new discovery and points to eventual success.'

Every paragraph throughout the book is expressed with the same clearness and elevation, so that the book may be read with pleasure by anyone. But the ends of science are never sacrificed to those of literature. By means of a most admirable arrangement of type and a most skilful use of diagram and photographic illustration, the reader receives a good working knowledge of the subject, and is passed on by footnotes and other references to higher attainment. No doubt it is the young student of geology, with examinations to pass, that has been in the author's eye. The surprise is the greater that he has made himself so acceptable to others. The book is probably a sign that the days of the old dry-as-dust text-book are ended.

One of the most earnestly debated questions of our day is that of Authority. The feeling is that the old Authorities—especially the Church and the Bible—are no longer authoritative. And there are those who assert that no authority whatever is left. The whole subject has been investigated with great care and great fulness by the Rev. Edgar Young Mullins, D.D., LL.D., President and Professor of Theology in the Southern Baptist Theological Seminary, Louisville, Ky., in a volume entitled *Freedom and Authority in Religion* (Griffith & Rowland Press; \$1.50 net).

Dr. Mullins begins with an account of recent movements in the direction of the repudiation of all external authority and a criticism of the subjective principle. Immediately thereupon he comes to the Gospels and the Christ of the Gospels. The authority is there and it may be found. But before he rests finally on that authority, he has a long journey to make through the speculations of philosophy, and the nature of religion. He then returns to Christ and to the Bible. This is the conclusion:

'Fundamentally the religious relationship is personal on both sides. Religious authority, therefore, is the authority of the religious object, the

personal God. The authority of truth, however, is a quite legitimate conception, since truth is significant only in relation to its personal ground and source. But since it is the personal object in religion and our adjustment to that object which is vital and fundamental, we must be on guard against misconceiving authoritative religious truths as statutory or ecclesiastical or mandatory merely, as distinguished from revelation. No creedal or ecclesiastical forms of religious authority are legitimate which thwart the vital interaction of man and God. The function of authoritative religious truth is to lead men to God. This is precisely the use of the Bible. Being the literary expression of living experience in the religious life, the spontaneous and free output of that experience under the guidance of God's Spirit, it is precisely adapted to reproduce that experience in men to-day. Science discloses the constitution of an indifferent cosmos. The Scriptures reveal the constitution of a spiritual universe in which a loving God seeks man and in which the yearning heart of man finds God.

'It is this seeking and finding which is the characteristic law of the spiritual universe in which man moves and with which he interacts. The seeking God disclosed himself finally and fully in the redeeming Christ. Man's thought expanded to the breaking-point in his philosophic efforts to grasp the infinite and human personality collapsed in one or another form of pantheism. In Christ the process was reversed and the Infinite disclosed himself as like unto those who so vainly sought him, yet as unspeakably more than man had dreamed. In Christ the beatific vision was first realized for man since he focalized the eternal in his personal human life. His authority is not one which crushes or compels, but one which yearns and waits. Out of the dim and distant into the near world he came. As weary men have turned their faces toward him, they have found in him the answer to all their questionings. He does not strive nor cry aloud. The process by which he draws men must be moral and spiritual, not physical or political. His authority is the authority of moral and spiritual pre-eminence. The nations of the world, even the most backward, are feeling the tug of his moral energy in the subconscious region of their minds. He shall not faint nor be discouraged till he has set judgment in the earth.'

The Rev. Augustus Hopkins Strong, D.D., is a personality. He has made his mark on his day and generation. And now he is entitled to a little autobiography. It takes the form of two speeches delivered at Rochester Theological Seminary on the occasion of certain presentations made to him, and of a number of 'Chapel Talks' held in the same Seminary with the students as they met in the daily noon prayer-meeting. All these are gathered into a volume with this comprehensive title, *One Hundred Chapel-Talks to Theological Students together with Two Autobiographical Addresses* (Griffith & Rowland Press; \$1.00).

The book is to be picked up at any odd moment and opened at random. Even the two longish addresses may be dipped into at will. Wherever they are dipped into they will yield fresh matter for reflection. For example: open at page 27. Here is Dr. Strong's theology in a paragraph:

'What have I said thus far? I have said that my first lesson in theology was the depth and enormity of sin; the second, absolute dependence on God's regenerating power; the third, the objective work of Christ upon his cross, the only ground of peace and reconciliation with God; the fourth, the union of the believer with Christ. A Christ within is just as important as a Christ without. The gospel presents to us Christ *in* us, as well as Christ *for* us. We may preach the external atonement of Christ without preaching Christ in the heart. But this last truth is the secret of pardon, peace, purity, and power.'

Or this, on p. 118: 'One of the defects of our modern hymn-books is that they do not enough emphasize the grace of God in human salvation. I well remember a hymn which used to be sung in our churches, but which is now left out of our hymnals. A verse that was sung when I was a boy is this:

Why was I made to hear Thy voice
And enter, while there's room,
When thousands make a wretched choice,
And rather starve than come?

'Twas the same love that spread the feast
That gently forced me in;
Else I had still refused to taste,
And perished in my sin.

It is God who makes us willing in the day of His power, it is to Him that we must ascribe the praise.

Salvation is of the Lord. That is the scriptural doctrine. We have no right to claim anything for ourselves; all the glory belongs to God.'

Messrs. Harrap of 9 Portsmouth Street, Kingsway, have a series of books called the 'Poetry and Life' Series. The idea is to weave the biography and the poetry of some of the greatest poets together. The volume on *Lowell and his Poetry* (10d.), by Mr. W. H. Hudson, the editor of the 'Elizabethan Shakespeare,' is probably a flattering example. Lowell's poetry is plentifully quoted and appreciatively criticised.

Mr. Heinemann has issued for the second time a popular edition of *Degeneration*, by Max Nordau (2s. 6d. net). It is a large octavo volume, handsomely bound and clearly printed, a marvel of book-publishing enterprise. And undoubtedly Max Nordau's *Degeneration* is one of the great books of our time, scarce missing the rank of those that are called classical. It is too entirely modern, say some. But was there ever a classic that was not first of all modern? To touch reality in the present is essential. The publishers, therefore, are wise in their generation to issue the book so popularly.

Mr. John Lane has published an authorized translation, made by Alfred Allinson, of that haunting story of the French Revolution, *The Gods are Athirst*, by Anatole France (6s.). Beyond all histories, beyond even Carlyle's masterpiece of historical composition, this novel gives us an understanding of the state of things in Paris while the Revolution was in progress. And it is a terrible condemnation, not only of Paris, and not only of the Revolution, but of human nature. Unattractive enough to be almost at times repulsive, there is no doubt of the fidelity of the description. And for that, the book must be read. The translation is a great success. The English reader scarcely misses the point of a pun.

Mr. T. Sharper Knowlson has written a rather striking book on *The Education of the Will* (Werner Laurie; 2s. net). It is not attractive at first. There is difficulty in getting alongside the author's aim. Is he serious or sarcastic? Does he believe in auto-suggestion, or is he only pretending to believe in it? But that uncertainty

passes. It is due mostly to careless language. Then there emerges a book of solid worth, the work of one who has studied his fascinating subject in all its intricacies, and is able to be a guide to the blind. His attitude is expressed in this way:

'The man who feels he cannot pass a public-house without an irresistible temptation to enter and drink to excess, must tell himself he *can*, and proceed to walk past the place of temptation; a student who is conscious of a strong inclination to shirk an important duty, the result of which negligence will cost him dear, as he well knows, is to say he can resist the inclination, and at once proceed to perform the allotted task; a city man who tries to assure himself that grave responsibilities devolving upon him do not exist, should admit they do exist, and go out boldly to meet them; the ailing individual should not act as if he were ailing, and the man apparently suffering defeat should maintain the spirit of a conqueror. As Professor Royce says, "To teach one to will involves teaching him first to take note of his own conduct. But to teach him this, you must first establish in him the desired conduct. You must get him to do, before he has consciously willed this particular sort of doing. The involuntary conduct must precede the voluntary." This may look like putting the cart before the horse, but it is not. It is a true method of education based on real psychology of the will. We have not to aim at a strong will, and wait until it "comes." Act as if it had already come.'

The value of *The Philosophy of Faith*, by Mr. Bertram Brewster (Longmans; 3s. 6d. net), or at least its chief value, seems to us to lie in this, that it seeks to bring all knowledge into unity and all seekers after knowledge into harmony. There is the seeker after material knowledge, or the scientist; there is the seeker after the knowledge of man, or the philosopher; there is the seeker after God, or the theologian—why should each of these work antagonistically? Why should they work independently? Truth will not be found by any of them unless they realize that they have each to do with one part of its fulness, and that the contribution of their part is necessary to the understanding of that fulness.

Mr. Brewster sets each clearly before us in his isolation. The isolation of the theologian is the

least, for it is friendship with God. This is how the theologian—call him mystic if you will—obtains his knowledge:

‘I remember,’ says one, ‘the night and almost the very spot on the hilltop, where my soul opened out, as it were, into the Infinite, and there was a rushing together of the two worlds, the inner and the outer. It was deep calling unto deep,—the deep that my own struggle had opened up within being answered by the unfathomable deep without, reaching beyond the stars. I stood alone with Him who had made me—did not seek Him, but felt the perfect union of my spirit with His. . . . I could not any more have doubted that He was there than that I was. Indeed, I felt myself to be, if possible, the less real of the two. My highest faith in God and truest idea of Him were then born in me. Since that time no discussion that I have heard of the proofs of God’s existence has been able to shake my faith. Having once felt the presence of God’s spirit, I have never lost it again for long. My most assuring evidence of His existence is deeply rooted in that hour of vision, in the memory of that supreme experience, and in the conviction, gained from reading and reflection, that something the same has come to all who have found God.’

But even that is not all; even that is not enough. The world without and the mind of man must be brought into touch with this joy in God. Then will the man of God be complete, furnished completely unto every good work.

Messrs. Macmillan have sent out Dr. Illingworth’s *Divine Transcendence* as one of their sixpenny series.

Under the title of *Human Behaviour*, a first book in Psychology for teachers has been published by Messrs. Macmillan (4s. 6d. net). It has a co-operative authorship, the authors being Stephen Sheldon Colvin, Professor of Educational Psychology in Brown University, and William Chandler Bagley, Professor of Education in the University of Illinois. From the title it will be inferred that the idea of the authors is to make the teaching of psychology bear as directly as possible on conduct. The inference is correct. At every statement of a principle or rule, there is an immediate application of it to the life and conversation of the pupil. And not only so, psychology as a science is brought

into contact with everyday life, the authors having no dread of being called utilitarians, believing rather that the psychology which is of no use is not psychology.

The *Life of Octavia Hill*, edited by Mr. C. Edmund Maurice (Macmillan; 16s. net), is a book of surprises. The story is told almost entirely by means of letters; and there is not a letter that can be called great in it; yet the book holds our attention from beginning to end, gives us an idea of the work Miss Hill did in all its amazing variety and absorbingness, makes Miss Hill herself stand before us in her individuality and humanness, and even portrays her friends, her sisters, her mother, her helpers, till we live and move easily among them, and are able to reckon them our friends as well as hers. The whole surprising result is due to one simple circumstance that we are in the midst of reality from first to last. We are thankful for such a biography, so much better as a reflex of life and so much more likely to bring forth good fruit in the lives of those who read it, than the most eloquent ‘appreciation’ would have been. Miss Hill desired no biography to be written. If she had known what it was to be when it *had* to be written, she would have withdrawn her objection.

There are no great letters, did we say? But there are letters. And they are on subjects of almost endless variety, like Miss Hill’s interests. Moreover, they are all sane (when they are hers), not with the sanity which sees two extreme courses and cautiously chooses the way between them, but with the instinctive sanity which sees the one right course at once and takes it without hesitation. In all the complexity of the ‘house problem,’ she saw what was best to be done and did it. Some criticised her on this side, calling her work mere charity, some on that, calling it sheer tyranny; in the end her way was seen to be the right way, and that end was never far off.

She came within strong influences—the influence of Maurice and of Ruskin especially—and very diverse: she turned them all into practical philanthropy. She had her work to do; she had as high a conception of it as Nehemiah had of his; she was born to do it, and all the visions of Maurice and all the theories of Ruskin were food for its health and strength. It is taken for granted that a good lover must be a good hater. It is not so. Octavia Hill loved her family and her folk, each

separately, each intensely; she hated no one. Few ardent workers have been more thwarted or more persistently; she always overcame opposition by love and sanity.

It has been said for a long time, and right up till now, that the best introduction to Dante is Maria Rossetti's *A Shadow of Dante*. But now we can commend a better. It is a book called *Dante, Goethe's 'Faust,' and other Lectures*, by Herbert Baring Garrod, M.A. (Macmillan; 3s. 6d. net). Dante occupies just about half the volume. The rest is filled with a lecture on Goethe's *Faust*, six lectures on Education, a lecture on the Simple Life, and a few sonnets. The lecture on *Faust* is undoubtedly illuminating, the illumination being largely due to the author's way of carrying both parts of the poem in his mind at once. He insists on our doing this also. He says that no one can possibly understand *Faust* who does not remember that the prologue and the epilogue go together.

But the lectures on Dante are enough to make a book. They make this book one of the most memorable of the season, and a landmark in the study of the *Divina Commedia*. Their way is so easy and so inviting, and they enter so manifestly into the subject, that one might speak of them as nothing short of an initiation. No adventitious aids are laid hold of. The amount of quotation is very small. The language is fitting but never high-flown. No attempt is made to rob the poems of their mediæval theology or their intolerable ethics. We are introduced to the whole system just as it is. And such is the introduction that the theology which is at first so amazing, and the ethics which is at first so disgraceful, become at last the vehicle of the most glorious vision of the justice and the mercy of God, the sinfulness of sin, and the beauty of holiness.

The Nathaniel William Taylor Lectures for 1912, delivered by Professor G. Birney Smith before the Yale Divinity School, consisted of a study of the ethical aspects of Christian Doctrine. They have now been published under the title of *Social Idealism and the Changing Theology* (Macmillan; 5s. 6d. net).

In Professor Smith's judgment a complete change has taken place recently in our attitude to authority. Previously aristocratic, the truth being understood

to be formulated by a higher wisdom to the authority of which men had to submit, it is now democratic, every man finding his authority where he pleases, or rejecting all authority if he pleases. But if there is no theological there is no ethical authority. What is to be done? We must, as theologians, simply appeal to such authority as men will respond to. Accordingly, Dr. Smith has made it his business in these lectures to describe such a theology as will have ethical weight and to enforce the ethics that flow from it. The five lectures are entitled: (I.) Ecclesiastical Ethics and Authoritative Theology. (II.) The Discrediting of Ecclesiastical Ethics. (III.) The Moral Challenge of the Modern World. (IV.) The Ethical Basis of Religious Assurance. (V.) The Ethical Transformation of Theology.

The difficult task is accomplished successfully. Here is a 'democratic' theology (however terrible the title of it) which carries ethical demands and has them obeyed. If less complete as a system than the old 'aristocratic' theology, it need not be less profitable for righteousness.

A biography has been written of Thomas Oliver, who for many years was an officer of the Society for the Prevention of Cruelty to Animals. It is an autobiography rather, but the threads of it have been gathered together by Jessy Louisa Mylne, who has also given it the title of *Holding up the Standard* (Marshall Brothers; 3s. 6d. net). Oliver, whose early life was miserably hard, knew no fear, and the book abounds in thrilling incidents, which are told with considerable skill and absolute truthfulness. The only hindrance to the enjoyment of the book is the disgust it often raises against the cruel behaviour of our fellow-men—behaviour of the most callous kind, first against the lad till he grew to manhood, and then against the dumb animals whom he took under his care.

Turning over the leaves of an old volume of *The Quarterly Review*, volume the twenty-sixth, we came upon a review of Wolfe Tone's Autobiography, a review of a somewhat superior kind, but in which there was distinct though surprised recognition of the merits of the book. Immediately thereafter we received *The Autobiography of Theobald Wolfe Tone, 1763-1798*, edited with an Introduction by R. Barry O'Brien, the two volumes being published in one, though their paging is kept

separate (Dublin: Maunsel; 3s. 6d. net). It is needless now to commend or condemn the book. It has had its share of both commendation and condemnation. It is enough to direct attention to this marvellously cheap edition of it.

The one thing above all others which Dr. F. B. Jevons desired to do in the four Oxford lectures on *Personality*, which Messrs. Methuen have published (2s. 6d. net), was to distinguish a person from an individual. Not only Bergson, but other philosophers whom we know better, have confounded them. 'Let us,' says Dr. Jevons, 'put aside the idea that any self is or can be "individual." What we find as a matter of fact in actual life are persons, not isolated from each other but members of one another, bound together more or less imperfectly by the bond of love. Personality, in this sense, that is, personality as we actually know it, is not an idea which carries with it, as part of its meaning, the denial of all selves or persons but one. On the contrary, it implies that I "distinguish" myself from other selves, and recognize the existence both of them and of myself. It implies, that is to say, that I am not only a "subject" to which they are presented as "object," but that I too am "object," and that they are "subjects" to whom I am presented. And thereby it implies that both subjects and objects are embraced in a common world, which is one Reality.'

Why does he insist on this? Because if I am only an individual I cannot love. And how, again, am I to learn to love? By exercising my personality. For 'the unity and the coherence after which a "person" strives, "the peace which passeth all understanding," is to be gained only by that love which is the impulse towards unity with one's neighbour and one's God.'

It is altogether in harmony with the best educational ideas of to-day that children should be taught scientifically what their senses are and how they may use them most advantageously. Thus the book entitled *The Five Windows of the Soul*, by E. H. Aitken, of which Mr. Murray has published (2s. 6d. net), a cheap edition, comes at the right moment. It is scientific, but the science is elementary, and it is offered with such illustrations and simplicity of language as will enable it to win its way with those who are only beginning to think about their perceptions. The book may be re-

commended as an excellent basis for a course of popularly scientific lectures.

Mr. A. C. Gaebelein is the author of a large number of expositions of the Bible. One of them is an exposition of *The Acts of the Apostles* (Pickering & Inglis; 4s.). Few moments are wasted on critical questions; after the historical statement the author passes at once to the evangelical meaning, which he then has space to do justice to. We have accordingly many detailed interpretations of Scripture language like the following:—

'The tongues of Pentecost were "as of fire," for the testimony of Grace was none the less founded on righteousness. The Gospel is intolerant of evil. This is the wonderful way in which God now speaks by the Holy Spirit. Whatever the mercy of God, whatever the proved weakness, need, and guilt of man, there is not nor can be the least compromise of holiness. God can never sanction the evil of man. Hence the Spirit of God was thus pleased to mark the character of His presence, even though given of the grace of God, but founded on the righteousness of God. God could afford fully to bless. It was no derogation from His Glory; it was after all but His seal on the perfectness of the work of the Lord Jesus.'

Mr. Gaebelein has the definite opinions of a successful preacher, even on the Second Coming. His word is therefore with authority for those who have not themselves made an independent study of these matters.

Many a time has the biography of Samson been written, the biographers being much put to it to make the story edifying. The Rev. A. Smythe Palmer, D.D., writes his biography after a new method. It is new in English: it is not new on the Continent; Dr. Smythe Palmer himself names twelve men who have pursued the method before him.

The method is to regard Samson as a mythological hero. He therefore calls the story of Samson *The Samson-Saga* (Pitman; 5s. net) and traces it throughout the world. In this way he has written a new biography, as we have said, and, it must be added, a highly entertaining one. Fascinating as the chapters are in which we read this story in the Book of Judges, not less fascinating are the further adventures of the hero recorded in this volume.

Is Samson not historical then? Dr. Palmer does not say that. He holds that round some historical person of prowess there gathered legends which grew and spread under the influence of that myth-making faculty which is so conspicuous an endowment of early man, until the original Samson was almost lost in the multitude of his embellishments, the success of the saga being largely due to the elements of giantry and humour in it.

Although Dr. William Ellsworth Hermance still calls his book *An Unorthodox Conception of Being* (Putnam; 10s. 6d. net), he has discovered since he wrote it that its ideas have already been anticipated, and all that he can say about it now is that 'its conception of Being is not exactly orthodox according to any of the general beliefs.' Perhaps his point of view will be understood, and its deviation from orthodoxy best appreciated, by quoting the answer which he gives, at the very end of the book, to the question, 'Is there an intelligent Desire (Designer)?' His answer is:

'We may agree that atoms *act* as though they were conscious. They respond accurately to impulse. There is a periodicity of their arrangement (atomic weight) and of their motion (octave of sound and spectrum of light). We may admit that nature would give the impression of being designed. To me it seems more plausible to think that nature manifests the Designer by a spontaneous response of its atoms to a conscious Desire, which varied Desire appears as Design, than to think that the atoms move mechanically according to an unconscious law, and these automatically result in nature; or to think that they are moved by mechanical means by an exterior, objective Designer.'

It is of the utmost importance to discover a Designer. For on the discovery rests the reason for good conduct. 'Unless there is Design in this Desire, I see no reason why following the right is preferable to following the wrong.'

One conception which Mr. Hermance believed to be original when he wrote the book in the end of last century is the conception of two antithetical entities, Power and Force. But in his further reading he has read the works of Poe, and there he has come upon the same idea, though the terms used for the antithesis are 'attraction' and 'repulsion.' Poe also reverses them, saying 'Repulsion and Attraction,' and conceiving Force, the unseen,

as the more spiritual, and Power, the material, as the baser part; Force, the supernatural, and Power, the natural. 'That this idea, elaborated in the longest of Poe's works and embellished with his ability, should have apparently sunk into oblivion augurs poorly for the acceptance of my independent idea. Unless perchance his prophecy shall come true that, "It will rise again to the Life Everlasting."'

The author's desire is, above all else, to rid men of slavish fear. To that end he proposes to establish an Association of Love, every member of the Association to sign the following Pledge:—

'(1) Our only Officer, Leader, and Lawgiver in this Association is the Highest Desire within Us. (2) Our Corporate Name is Love. (3) Our Aggressive Motto is, "Perfect love casteth out fear." (4) Our Defensive Motto is, "Judge not that ye be not judged." (5) Our Object in Organizing is to Free Ourselves and Others from Fear. (6) Our Result will be Freedom from Fear, which State is Happiness.'

Dr. John Douglas has published a book containing *Letters of Father and Son during College Days* (Revell; 3s. 6d. net). Five of the lectures have since appeared in the *American Sunday School Times*. They deserve republication. They make the best of both worlds, and they put first things first.

In the Carnavalet Museum in Paris there is an autograph of Alexandre Dumas the younger, which is worth a whole treatise on Philosophy; it says: 'How is it that while children are so intelligent, men are so stupid?' And the witty writer adds: 'It must be because of education.'

'Yes,' says Dr. Paul Dubois, 'education is chiefly responsible; there is no other hypothesis possible. It is indeed to various educational influences, in the widest sense of the word, to the effect of environment, that we must attribute the gradual deformation which we so often suffer.'

Accordingly he wrote his book on education which has been translated into English by Mr. Edward G. Richards, and published under the title of *The Education of Self* (Rider; 3s. 6d. net). Its motto might be 'Mens sana in corpore sano,' for the whole purpose of it is to prove the importance of recognizing the demands of the body at every step

in the education of the mind. It might be said, with little exaggeration, that to Dr. Paul Dubois, education is simply acquiring a knowledge of the body and its functions. So it is something like a revolution in education that he demands. Does he show reason for it? He does.

This month yet another book is issued on the Second Coming. The author is the Rev. R. W. B. Moore, M.A., F.R.A.S., Vicar of St. James's, Bath. The title is *The Nearness of our Lord's Return* (Robert Scott; 2s. net). Mr. Moore searches history for the fulfilment of prophecy, and finds it. The end will be reached with the final overthrow of the Muhammadan power.

A high-caste woman from Rajputana came once to the door of a Mission House at Puri, carrying an almost dying child, and begged the Missionary to take it, or give her a little money, for she was perishing with hunger. 'A year since,' said she, 'I left my happy home, accompanied by my husband, children, parents, brothers and sisters. We have visited every celebrated temple between Cashmere and Cape Comorin, and Jaganath was the last; but (holding up the dying child) this is all I am taking back. One dropped here and another there, and I only am left.'

That story is told by the Rev. Robert Lee Lacey in *The Holy Lands of the Hindus* (Robert Scott; 3s. 6d. net). Other stories like it are told, for Mr. Lacey has made a point of picturesqueness. His story of twenty-one years' work in India in connexion with the Baptist Missionary Society, is in touch with reality from the beginning to the end. The speech is plain, its truth is made sure by undeniable examples. There is much work to be done in India; this book is a most eloquent appeal to us to be up and doing.

Messrs. Walter Scott have added to their 'Great Writers' series a volume on the *Life and Writings of Maurice Maeterlinck*, by Mr. Jethro Bithell (1s. net). It comes most opportunely. For the Maeterlinck cult has recently become quite popular, after a considerable period of dislike and even neglect. The interest in mysticism has increased the interest in Maeterlinck, who is supposed to be himself a mystic, however odd the supposition. Mr. Bithell has done his work conscientiously. He has written a book which tells

us much that Maeterlinck is, and, what is more necessary, much that he is not.

To that interesting series of commentaries known as the 'Indian Church Commentaries,' the Rev. H. U. Weitbrecht, Ph.D., D.D., has contributed a volume on *The Gospel according to St. Matthew* (Madras; S.P.C.K. Depository). The commentaries are not written solely for the use of students of the Bible in India. That is certainly their first object, and the reason of their existence. And it is expected that they will in time be translated into some of the native languages. But their appeal is to English-speaking Bible readers everywhere, an appeal which is made effective by the frequent reference which they contain to Eastern thought and life.

Dr. Weitbrecht has not followed the long-established custom of printing the text alone and explaining it word for word below. He passes from verse to verse, but he takes pains to make the comment on each verse readable by itself, so that he has the double advantage of the usual verbal commentary and an orderly exposition of the thought. This demands space, and it is a thick volume of over seven hundred pages, but the space is well occupied.

Miss Alice Gardner has the gift of the occasional lecturer in surpassing measure. And having the gift she is as willing to exercise it as others are anxious to invite her. So into a fine handsome volume, published by Mr. Fisher Unwin under the title of *Within our Limits* (7s. 6d. net), she has gathered fourteen of these occasional lectures, every one of them a work of art as well as the fruit of experience. A work of art, we say. Every essay is proportionate in itself and to its subject and is set forth in the most appropriate language. And a product of experience. For Miss Gardner, great reader as she is, takes no wisdom on trust, but thinks out for herself the issues of life. Her religious opinions are her own, as the rest are—mindful of the past, reverent towards the unseen, worshipful and authoritative. But perhaps the most distinctive characteristic of the essays in the book is the historical atmosphere that surrounds them. The historical references are not too numerous or recondite, and they give an impression at once of richness and reality to every lecture.

What are the topics? These among others:

'Free Thought and its Possible Limitations,'
'Belief in Miracles,' the 'Worship of Beauty,'
'Responsibility,' the 'Greek Spirit and the
Mediaeval Church,' 'Independence.'

An abridgement has been made of Scaramelli's
Il Direttorio Mistico, by Mr. D. H. S. Nicholson,
and issued under the title of *A Handbook of
Mystical Theology* (Watkins; 2s. net). *Il*

Direttorio Mistico appeared originally at Venice
in 1754, two years after its author's death. It was
translated into Latin, French, German, Spanish,
and Polish, but never into English. This abridge-
ment is therefore the only gate of entrance the
English reader has into a book of great authority
and great influence. And here may any Protestant
in particular learn somewhat easily what mysticism
means in the Roman Church.

Contributions and Comments.

The Creation.

CHAOS. Eternal darkness held the world,
And universal dust was hurled
In aimless torrents everywhere;—
Yet Thought was brooding there.

FIRST DAY. Did God then thunder in the dark,
And call the sudden lightning spark?
Or, did He slowly lift away
The Night, and bring the Day?

SECOND DAY. A night, a day, and Heaven was reared;

THIRD DAY. A day, when Earth and Seas appeared,
And Earth put forth her tender grass;—
Or, did the ages pass?

FOURTH DAY. The splendid Sun and Moon evolved;
The dust of Heaven to Stars resolved;
Their sphere,—expansive as the light,—
Or, is it infinite?

FIFTH DAY. All living moving things had birth

SIXTH DAY. From spawning Seas, or quickened Earth.
Surely from God Himself began
The living Soul of Man.

SABBATH. Then rested God, for He had wrought
The perfect image of His thought,
And laid its destiny sublime
Beyond the bounds of Time.

ROBERT MACDONALD.

The Word of the Cross and the Parable of the Prodigal.

IN a recent issue of THE EXPOSITORY TIMES (p. 358), the Rev. J. Bonnar Russell discusses under this heading the familiar problem of the relation of the teaching of our Lord to the place assigned Him in the Christian gospel. Mr. Russell, like the late Dr. Dale (*The Epistle of James*, pp. 160-175) and others, gently but firmly puts aside this parable as an adequate statement of the message to sinners. Whilst agreeing with much that he advances one feels that there is a danger of a needless disparagement of the parable due to a wide-spread misconception of its purpose. So tender and beautiful a story has inevitably suggested to Christian men the pity of the Heavenly Father in the compassion of an earthly one. But is this the primary intention of the parable? Does the earthly father directly represent the Heavenly? I think not. Observe the occasion. 'Now all the publicans and sinners were drawing near unto Him for to hear Him. And both the Pharisees and the scribes murmured, saying, This man receiveth sinners, and eateth with them.' The 'receiving' was a welcoming. The 'eating with them' was a congratulation. Jesus was doing what in the parable the father did when he regained his lost son. The three parables which follow the criticism of the Pharisees—the lost sheep, the lost coin, the lost son—are the *apologia* of Jesus. In each the central figure corresponds to Jesus Himself. Take the first. Is it not clear that by the shepherd who goes to the wilderness our Lord is portraying Himself in His dealings with sinners? Surely this is beyond question. Our Lord, either directly or indirectly, so often spoke of Himself under the pastoral figure that we are all agreed it is Himself He here describes. The sheep are Christ's. The one lost sheep is His. And 'the Son of man came to seek and to save that which was lost' (Lk 19¹⁰). So in the second parable; the quest of the woman pictures the deliberate and diligent effort of Jesus to regain the lapsed masses, and the naturalness of His rejoicing when He succeeds.

When we come to the third parable the same ideas emerge in a more touching and powerful form. The 'certain man' who had two sons does not directly represent the Heavenly Father. He

stands for Christ, the younger son for the publican, the elder (whom by a word of utmost gentleness Jesus seeks to win) for the Pharisee. This parable is the crown of the defence of Jesus for His hospitality to the lapsed classes. *In each of the parables the special point of the defence is that the rejoicing of Jesus and His disciples with sinners was natural and human* (a favourite method with Jesus in seeking to commend anything to men), whilst in the first two parables it is added that such rejoicing is heavenly too. In effect our Lord says to His critics, 'You grumble because I go after outcasts and welcome the return of sinners. But they belong to me. And when the shepherd finds His lost sheep, when a woman finds her lost coin, when a father finds his lost son, does not the owner in each case gather his friends saying, "Rejoice with me," or, "It is meet to make merry and be glad"? So having found these lost ones of mine it is meet that I should welcome and eat with them.'

There is a point in the third parable which confirms our interpretation. The confession of the son is, 'I have sinned against Heaven, and in thy sight.' Now Dr. Edersheim has shown that 'Heaven' is a common Hebraism for 'God' (*Life and Times*, ii. 261). The aversion of the religious Jew to a frequent use of the Divine Name led to this and to many other (e.g. 'Might,' 'Mercy') vague designations for God. Dalman (*Words of Jesus* [Eng. tr.], pp. 217-218) admits this Jewish meaning of 'Heaven,' expresses some doubt as to Luke's intention, but adds, 'In all probability Jesus made a more extensive use of שָׁמַיִם as a Divine name than the Gospels would lead us to suppose.' (See also Hastings, *D.B.* ii. 321^b). The determination of the meaning must surely lie in the sense in which the Jews would understand the term, and here the evidence is conclusive. What, therefore, the son says is, 'I have sinned against God, and in thy sight,' distinguishing between his father and his God. Is it not clear that in the interpretation of the parable, the result of obliterating this distinction is that we ourselves shut our Lord out of a parable, in which He had most conspicuously placed Himself? The earthly father no less than the shepherd represents the Saviour, the Mediator, Him to whom sovereignty over all flesh has been committed (Jn 17²), who ever claimed to stand to men in the place of God (Mk 2¹⁰, Mt 10³⁷, etc.), without whom no man

knoweth the Father (Mt 11²⁷) or can come to the Father (Jn 14⁶), who is the soul's necessary ransom (Mk 10⁴⁵) and final Judge (Mt 25³¹), and the chief burden of whose teaching was, 'Come unto me,' 'Believe in me.'

Finally these moving and human stories are not only in no way discrepant with the Apostolic

teaching, but in substantial and striking agreement therewith. How, for example, could we better set forth Paul's doctrine of Justification than by the story of the welcome and the best robe, the ring, the sandals?

A. D. MARTIN.

Edinburgh.

Entre Nous.

New Poetry.

Ada Cambridge.

The Hand in the Dark, and other Poems, is the title of Ada Cambridge's new volume (Heinemann; 5s. net). It is a relief to find the word 'poems' in the title, we have had the mock-humble word 'verses' so often. These are poems, and should be called so. Some of them are placed under headings as well as separate titles; as Sanctuaries, Motherhood. But the best exposition is always an average quotation. Take this poem out of the Motherhood division. Its title is

THE VIRGIN MARTYR.

Every wild she-bird has nest and mate in the
warm April weather,
But a captive woman, made for love, no mate,
no nest, has she.
In the spring of young desire, young men and
maids are wed together,
And the happy mothers flaunt their bliss for all
the world to see.
Nature's sacramental feast for them—an empty
board for me.

I, a young maid once, an old maid now, deposed,
despised, forgotten—
I, like them, have thrilled with passion and have
dreamed of nuptial rest,
Of the trembling life within me of my children
unbegotten,
Of a breathing new-born body to my yearning
bosom prest,
Of the rapture of a little soft mouth drinking at
my breast.

Time, that heals so many sorrows, keeps mine
ever-freshly aching,
Though my face is growing furrowed and my
brown hair turning white.
Still I mourn my irremediable loss, asleep or
waking;

Still I hear my son's voice calling 'Mother' in
the dead of night,
And am haunted by my girl's eyes that will
never see the light.

O my children that I might have had! My
children lost for ever!
O the goodly years that might have been, now
desolate and bare!
O God, what have I lacked, what have I done,
that I should never
Take my birthright like the others, take the
crown that women wear,
And possess the common heritage to which all
flesh is heir?

L. Ann Cunningham.

The first poem in *The Prince's Pilgrimage*, by L. Ann Cunningham (Moring; 5s. net), has that title. It is a semi-dramatic, semi-allegorical story in verse of a prince's search for happiness, which he found 'amongst the shepherds and amongst the sheep.' Of the rest of the book we shall give a fair example.

A CHILD'S SMALL HAND.

A child's small hand slipped into mine,
Of love and confidence the sign,
As I walked cheerless, desolate,
Aloof from love, apart from hate,
And cheered me as a draught of wine.
How clinging-tender like a vine,
Whose tendrils clasp and then entwine,
Athrill with love, affectionate,
A child's small hand.

And whether Evening's stars may shine,
Or whether Morning's silver line
The clouds that loomed so dark of late,
Oh never mayest thou await
In vain, outstretched, to feel in thine
A child's small hand.

W. M. Letts.

In *Songs from Leinster* (Smith, Elder & Co.; 2s. 6d. net) we read:

I thank God for an Irish name,
And a son of mine to bear the same,
My own to love me and none to blame:
 'No more I'd claim.

And so the poetry is all Irish, and most of it Irish intensely. Here is one.

Boys.

I do be thinking God must laugh
The time He makes a boy;
All element the creatures are,
And divilmint and joy.
Careless and gay as a wad in a window,
Swift as a redshanks, and wild as a hare;
Heartscalds and torments—but sorra a mother
Has got one to spare.

C. Goodwin.

The Feast of the Universe (Erskine MacDonald; 3s. 6d. net) is the first poem in the volume. It is a poem of the Creation, daring in idea and in language. The rest are less arresting. Take this:

SONNET TO HOPE.

No tears can dim the beauty of thine eyes,
No grief can hush thy voice nor quench thy smile;
Thy world-old counsel still is 'Wait awhile,'
Though shattered is the rose beneath love's sighs,
And broken by rough winds the lily lies;
Thou sayest to despair with winsome guile:
'Though streams are dried, they shall flow mile by mile,
And roses out of withered petals rise!'

Fresh art thou as the stream that sun-bright flows,
Spring-skies washed blue by rain, warm dried by sun,
Like daffodils' glad gold or pink of rose,
Like joy that watches sorrow's fears undone;
Unquenched by all thy thousand years of woes,
Thou sayest: 'Wait, the race may yet be won!'

The Great Text Commentary.

The best illustration this month has been found by the Rev. H. Cooper, Douglas, Isle of Man. The best illustration last month was found by the Rev. Donald M. Henry, Whithorn, whose name was omitted by mistake.

Illustrations of the Great Text for September must be received by the 1st of August. The text is Ac 11²⁴.

The Great Text for October is Lk 14¹⁸—'And they all with one consent began to make excuse.' A copy of Strahan's *The Book of Job Interpreted*, or of any volume of the Great Texts of the Bible, will be given for the best illustration sent.

The Great Text for November is Ph 4¹³—'I can do all things in him that strengtheneth me.' A copy of Dean's *Visions and Revelations*, or of Coats's *Types of English Piety*, or of Clifford's *Gospel of Gladness*, will be given for the best illustration sent.

The Great Text for December is Ro 11³³—'O the depth of the riches both of the wisdom and the knowledge of God! how unsearchable are his judgements, and his ways past tracing out!' A copy of Strahan's *The Book of Job Interpreted*, or Burkitt's *Gospel History and its Transmission*, will be given for the best illustration sent.

The Great Text for January is Ac 5³¹—'Him did God exalt with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and remission of sins.' A copy of Briggs' *The Fundamental Christian Faith*, or of Loofs' *What is the Truth about Jesus Christ*, will be given for the best illustration sent.

Those who send illustrations should at the same time name the books they wish sent them if successful. More than one illustration may be sent by one person for the same text. Illustrations to be sent to the Editor, Kings Gate, Aberdeen, Scotland.

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